THE
MONTHLY REVIEW,

For APRIL, 1801.

ART. I. *History of Russia*, from the Foundation of the Monarchy by Rurik, to the Accession of Catharine the Second. By W. Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the free Economical Society at St. Petersburg. 8vo. 2 Vols. pp. 520. in each. 18s. Boards. Longman and Rees. 1800.

WE have already had occasion to announce two works from the pen of Mr. Tooke, relative to Russia; one intitled *the Life of the Empress Catharine II.* *, and the other, *A View of the Russian Empire during the Reign of Catharine II. to the end of the present century* †. The first volume of the present publication commences with a chapter on the antient inhabitants of the country; which appears to be only an abridgement of the account contained in the author's View of the Russian Empire. In the second chapter, we meet with a very ingenious dissertation on the affinity between the Sclavonian and Latin languages, translated from M. Levesque; who, with great skill and critical acumen, has traced in a variety of instances a most remarkable resemblance between those languages: whence he infers that these two people had the same origin. We shall give the following extracts from this treatise, to enable our readers to perceive the data on which the writer proceeds, and the nature of the arguments adopted in support of his opinion:

'The pronoun of the first person is *ya* or *az* with the Slavonians, and with the Latins *ego*: here we can perceive no resemblance. But this same pronoun *ego* of the Latins makes *mei* in the genitive, *me* in the accusative, *nos* in the nominative and the accusative plural: and we find, in several cases of the slavonian pronoun, *menia* or *mia*, *méné*, *mné* or *mi*, *ny* or *my*, *nas*.

'The pronoun of the second person is in latin *tu*, and in slavonian *ty*; in the dative latin *tibi*, and in slavonian *tébé* or *ti*; in

---

* See Rev. N. S. vol. xxvi. p. 266.

† See Rev. vols. xxx. and xxxi. N. S.

the accusative latin *te*, and in slavonian *tya* or *tebya*. Plural latin *vos*, plural slavonian *vuy*, genitive and accusative *vas*.

'The pronoun of the third person *il, elle*, was formerly expressed in latin by the words *ollus* or *olle, olla :* and is expressed in slavonian by *on, ona*. Plural latin *olli*, plural slavonian *oni*. Here is only the easy alteration of the two letters *ll* into *n*, and they have some reference to the sound.

'The french pronoun *se* or *soi* makes in latin in its different cases, *sui, sibi, se ;* and in slavonian, *sebia, sebè, sebia*, or *sia*.

'*Mon, ma ;* in latin *meus, mea ;* in slavonian *moi, maia : mes*, in latin *méi*, in slavonian *moï*.

'*Son, sa*, in slavonian *svoi, svaia*, and in latin, *suus, sua*, In the plural latin *sui*, and in slavonian *svoï*.

'The pronoun relative is in latin *qui*, and in slavonian *koi*, it makes in the genitive latin *cujus*, and in the genitive slavonian *kogo* or *koho*. Plural latin *qui*, and slavonian *koï*.'—

'The first verb that would have been imagined, in any language whatever, is that which denotes the agreement of the subject with the attribute, or of the thing with its quality : the verb *to be*. As in all languages it is the most ancient, so is it the most irregular of all, because it was invented long before the different terminations were agreed on that were afterwards given to verbs, in regard to the different persons who take part in the actions they express, or to the different times in which the action happened.

'It would be surprising that two nations, who had no communication together, should have happened to give the same name to the same thing : but it seems impossible that two nations should exactly hit upon expressing in the same way several of the variations by which the actual state of being is marked, in regard to the different persons.

'If the impossibility of such a coincidence from chance be admitted, it will be agreed that the language of the Slaves and that of the Latins, expressing alike most of the persons of the indicative present of the verb *to be*, must necessarily have had one and the same origin.

	Slavonian	Latin.
Thou art	*esi* *,	*es*.
He is,	*est*,	*est*.
You are,	*este*,	*estis*.
They are,	*sout*,	*sunt*.

'But, let us even suppose that this resemblance is owing to chance. The act of eating being the most necessary to our preservation, the verb which expressed it ought to have been invented among the first. Its irregularity in the slavonian and the latin sufficiently denotes the antiquity of its origin ; and the conformity that appears in this

'* In the slavonian words I follow here the same orthography, as if they were written in the characters peculiar to that language ; but I ought to remark, that the initial letter *e* is always pronounced as if it were preceded by *y*. Thus it is spoken, *yesi, yest, yeste, yem, yedim, yedite, yediat*, though written *esi, est, este, em, edim, edite, ediat*.'

respect

respect in the two languages is the more striking, as the inflections of the verb are more irregular. This resemblance, followed even in the irregularity, invincibly proves that both languages were originally but one. Let us then see the different inflexions of the verb *to eat*, in the present of the indicative, as well in slavonian as in latin.

	Slavonian.	Latin.
' I eat,	*yam* or *em*,	*edo.*
Thou eatest,	*yesi*, *esi*, or *eshi*,	*es.*
He eats,	*yast* or *est*,	*est.*
We eat,	*yami* or *edim*,	*edimus.*
You eat,	*yaste* or *edite*,	*editis.*
They eat,	*yadat* or *ediat*,	*edunt.*

' We will now inquire whether some of the most ordinary actions, and which the several nations must have designated by a verb, as soon as they imagined verbs, have not expressed themselves in the same manner in the two languages.

' One of the first actions is that of *walking*, in slavonian *griadi-ti*, in latin *gradi-re*; or *to go*, in slavonian *i-ti*, in latin *i-re*, which differ only in the termination. After having walked, it is convenient to rest or to *sit*; in slavonian *sid-iti*, in latin *sed-ere*. We are not obliged to sit, but to *stop* and to *stand*, in slavonian *sta-ti*, in latin *sta-re*.

' In the simplest way of life there are a thousand occasions when it is necessary to express the act of *seeing*; in slavonian *vid-eté*, in latin *vid-ere*.

' When once there is a beginning of society among mankind, and a reciprocation of help, they are often obliged to ask for something, and to say *give*, in slavonian *dai*, in latin *da*. Infinitive slavonian *da-ti*, infinitive latin *da-re*.

' One of the first sentiments which men declare, is that of their will. In slavonian *vol-iu*, I will, in latin *vol-o*: *volia*, *volenie*, *voluntas*, the will.'

The third chapter contains an account of the religion of the antient Sclaves; which, like the mythology of all ignorant and barbarous people, consisted of an idolatrous polytheism, ascribing to every element of the moral and physical world its invisible and presiding power: giving to each river, each mountain, and each forest, its own peculiar God; and in short exalting to the rank of divinity every thing which is the constant object of man's hope or fear.

We now come to that part of the work which contains the antient history of Russia. From the reign of Rurik to the elevation of Michaila Romanof to the throne of Russia, we may reckon 749 years: but the narrative of this long period occupies only 188 pages. Concise as this relation may appear, we do not see much reason for regretting that the author has not given a more enlarged and detailed account, because the periods are but few which are calculated to excite any interest.

In general, the history of Russia presents to the reader a series of multiplied but uniform wars among its different princes, who were almost incessantly in arms for independence, supremacy, or plunder.—Our limits will allow us to give only a few outlines of this relation, interspersed with a passage or two at length, which we may deem worthy of more particular notice.

Previously to the ninth century, little more is known of the history of Russia than the mere existence of the two Sclavonian states of Kief and Novgorod. In that century, the latter republic, being at war with some neighbouring nations, called to its assistance the Varages, a piratical people inhabiting the opposite shores of the Baltic. The Varages, under the conduct of Rurik, defeated the enemies of Novgorod: but, instead of returning to their own country, as soon as they had fulfilled the object of their invitation, they remained in the territory of the Novgorodians, and established themselves in three towns which they had built. An unsuccessful attempt to expel them terminated in the complete subjugation of the Novgorodians, and enabled Rurik and his two brothers to assume and confirm themselves in the sovereignty of Novgorod. On the death of both the latter, Rurik became sole monarch, and the founder of an empire in which his descendants sat on the throne during an uninterrupted succession of more than seven hundred years. For two centuries, Russia continued to increase in extent and power; particularly during the successive reigns of Vladimir the first and his son Yaroslaf; and it was under the reign of the former of these two princes, that christianity became the predominant and established religion of the Russians. Prior to his time, some few converts had been made; among whom was the grand-princess Olga, grandmother of Vladimir. As there is something singular in this introduction of Christianity, both in the previous character of the prince and in other circumstances attending it, we shall present our readers with the following passages:

'Vladimir resolved to return thanks to the gods for the success they had granted to his arms, by offering them a sacrifice of the prisoners of war. His courtiers, more cruel in their piety than even their prince, persuaded him that a victim selected from his own people would more worthily testify his gratitude for these signal dispensations of Heaven. The choice fell on a young Varagian, the son of a christian, and brought up in that faith. The unhappy father refused the victim: the people enraged, as thinking their prince and their religion thus insulted at once, assailed the house; and, having beat in the doors, furiously murdered both father and son, enfolded in mutual embraces.

'Thus

'Thus it was that Vladimir thought to honour the gods. The zealous Olga had never been able to induce her son to embrace christianity, and her grandson Vladimir was of all the russian princes the most bigoted to idolatry. He augmented the number of the idols of Kief; he commissioned Dobryna, his uncle by the mother's side, to raise a superb statue at Novgorod to the deity Perune; his offerings enriched both the temples and the priests of his gods, while his zeal inflamed that of the nation. But the grandeur of the russian monarch was already so conspicuous, as to strike the eyes of the neighbouring princes. All of them courted the friendship of Vladimir, and dreaded his arms: each was in hopes of fixing his attachment by the ties of one common religion. Accordingly he received, at almost the same time, deputies from the pope, or rather from some catholic prince who wished to attract him to the church of Rome; persons from great Bulgaria, exhorting him to embrace the doctrines of Mohammed; and, it is even said, that some Jews, established among the Kozares, came to expound to him the law of Moses. But none of these deputies had any success. A mission more fortunate was that of a Greek, whom the chronicles call a philosopher, and yet perhaps he was not one. If he did not induce Vladimir to embrace the greek ritual, at least he succeeded in making him think favourably of it, and returned to his country loaded with presents.

'The discourse of the Greek had made a lively impression on the mind of the prince; and, desirous of gaining farther information concerning the various systems of faith of which the missionary had spoken while recommending his own, he dispatched ten persons, in high reputation for wisdom, to observe in the countries where each was professed, the principles and the rites of these different religions.

'These men repaired first to the Bulgarians, eastward of Russia, but they were not very sensibly struck with the devotion of the Manichees, or the mohammedan worship: thence they proceeded to Germany, coldly considered the ceremonies as performed by some vulgar priest in taudry trappings in the poor latin churches there, and could take no interest in a sect which shewed so little magnificence, with its motley round of unmeaning gesticulations in its offices of worship. But when these barbarian sages were arrived at Constantinople, when they saw the imposing splendor of religious adoration, amid the gorgeous decorations in the proud basilicum of St. Sophia, they felt immediately touched by celestial grace, and confessed that the people whose religion displayed such pomp must have the sole possession of the true belief.

'Their imagination still heated with the pompous spectacle of which they had been the astonished beholders, they returned to Vladimir, speaking with scorn of the latin ceremonial, and describing with enthusiasm what they had seen in the imperial city. They thought themselves, they said, transported into the skies, and requested permission to return to Constantinople to receive the initiatory sacrament into so magnificent a religion.

'The grandeur of their recital made an impression on Vladimir. The boyars of his council, who easily read what was passing in his

mind, exclaimed, that the greek religion must unquestionably be the true one, since the wise deputies had extolled it so much; and that, if it had not been the best, so prudent a princess as Olga would never have embraced it *.

'These arguments determined Vladimir to be baptised. But unfortunately he had no greek priests at hand. To ask them of the emperor was a sort of homage, at the very idea of which his haughty soul revolted. He conceived a project worthy of his times, of his country, or perhaps only of himself: it was to commence a war against Greece, and by force of arms to extort instruction, priests, and the rite of baptism.

'No sooner had he formed the design than he prepared for its execution, raised a formidable army, selected from all the nations of which his empire was composed, and repaired to the Chersonese, under the walls of Theodosia, now called Kaffa. If we give credit to one chronicle, he put up this prayer: "O God, grant me thy help to take this town, that I may carry from it christians and priests to instruct me and my people, and convey the true religion into my dominions!" He laid siege to the city, destroyed the adversaries, lost a great number of his soldiers, and thousands of men were destroyed, because a barbarian would not suffer himself to be christened like an ordinary person.

'However, after carrying on the siege for six months, Vladimir had made no progress: he was even threatened with being obliged to raise the siege, and was in great danger of never becoming a christian. But a traitorous citizen, according to some it was a priest, tied a letter to an arrow, and shot it from the top of the ramparts. The Russians learnt by this paper, that behind their camp was a spring, which by subterraneous pipes was the sole supply of fresh water to the besieged. Vladimir ordered this source to be sought out: it was found; and, by breaking these channels, subjected the town to the horrors of thirst, and forced it to surrender. Being in possession of Theodosia, he was master of the whole Chersonese.

'In consequence of his victory, it was in his own choice to receive baptism in the manner he desired. But this sacrament was not the sole object of his ambition: he aspired to an union by the ties of blood with the Cæsars of Byzantium. As was the case with most of the princes who adopted christianity, so here political reasons had at least an equal influence with devotion; and when Vladimir was baptised at Korsun, a town of Greece, in 988, and married Anna

---

'* This story, in conformity with the chronicles, is not therefore the less doubtful. In a greek MS. belonging to the Colbertine library, published by Bandurius, the same facts are related at the reign of Basilius the Macedonian. Thus it would relate to the conversion of Oskhold and Dir, in whom the first dynasty of the sovereigns of Kief ended. We have seen that this conversion had but little influence on Russia, which in fact did not become christian till after the baptism of Vladimir.'

the

the sister of the grecian sovereign, it was as much his intention by this match to acquire a claim upon the grecian empire, as by his baptism to have pretensions on the kingdom of heaven.'—

'Vladimir then listened to some catechetical lectures, received the rite of baptism and the name of Basil, married the princess Anna, restored to his brothers-in-law the conquests he had recently made, and brought off no other reward of his victories than some archimandrites and popes, sacred vessels and church-books, images of saints and consecrated relics.

'At his return to Kief his mind was wholly intent on overthrowing the idols which but lately were the object of his adoration. As Perune was the greatest of deities to the idolatrous Russians, it was him that Vladimir, after his conversion, resolved to treat with the greatest ignominy. He had him tied to the tail of a horse, dragged to the Borysthenes, and all the way twelve vigorous soldiers, with great cudgels, beat the deified log, which was afterwards thrown into the river. Nothing can more strongly mark the character of Vladimir than this conduct, alike brutish in worshipping a mishapen block, and in thinking to punish the insensible mass for the adorations he had lavished upon it.'—

'People in a low state of civilization have too few ideas for acquiring a strong attachment to any religion. Thus the Russians easily abandoned the worship of their idols: for, though Vladimir caused it to be published that those who should persevere in idolatry should be regarded as enemies of Christ and of the prince, it does not appear that Russia underwent any persecutions, and yet it soon became christian: of such force was the example of the sovereign. At Kief he one day issued a proclamation ordering all the inhabitants to repair the next morning to the banks of the river to be baptized; which they joyfully obeyed. "If it be not good to be baptized," said they, "the prince and the boyars would never submit to it."—

'Such a change was wrought in Vladimir afterwards in this and many other respects, that the historians of that time are at a loss for words sufficiently strong to express their admiration of it. If before he had, besides five wives and eight hundred concubines *, taken also women and girls wherever he would, yet after his baptism he contented himself with his christian spouse alone.—If as a conqueror he had caused many drops of innocent blood to be shed, and set a very low value on the life of a man, yet, having adopted the religion of Jesus, he felt uneasy at sentencing one highway robber to death, of whom there were many at that time; and, as we read in the chronicles, exclaimed with emotion on such an occasion, "What am I that I should condemn a fellow-creature to death!" As his delight had been before in storming towns and obtaining battles, he now found his greatest pleasure in building churches and endowing schools.'

'* Might it not be partly from this resemblance that he obtained the name of Solomon?'

Subsequently to the reign of Yaroslaf, a principle established by Vladimir, and adopted by his son, of partitioning the country among their children, so weakened the empire by the divisions and contests to which it gave birth between the different princes, as to render it an easy prey to the invading Tartars; and for more than two hundred years, the Russian princes were tributary to the Tartarian Khans. At length, however, the grand princes of Mosco, particularly Ivan the 1st, and his grandson Ivan the 2d, freed their country from this oppressive yoke, and once more raised it high in the scale of European states. After the death of Ivan the 2d, however, the empire was again exposed to imminent danger, from the invasion of the Swedes and the Poles; while the false Dmitris were prosecuting their pretensions to the throne: but this danger ceased on the election of Mikhaila Romanof, a native Russian, to the sovereignty, in the year 1613.—Here the historical part of the first volume concludes; the remaining pages being occupied with some observations on the state of civilization during this period, and an historical inquiry into the situation of the antient Russian principality of Tmutarakan, translated at length from the original of the Russian Imperial privy counsellor Alexey Ivanovitch Mussin Puschkin. The situation of this principality seems to have been an object of dispute with Russian antiquaries: but it appears to be proved by this author, beyond all contradiction, that it was on the island of Taman.—The volume contains also accounts of St. Petersburgh, Narva, Dorpat or Derpt, Reval, Riga, Cronstadt, and Archangel.

The second volume of this work comprises a period of 149 years, from the election of Mikhaila Romanof, to the commencement of the reign of Catharine the 2d. As few of our readers, probably, are unacquainted with the general history of Russia during this period, and particularly with that part of it which is the most interesting, namely, the reign of Peter the Great; we shall content ourselves with the selection of a few passages which contain some anecdotes of that extraordinary personage; and which we do not recollect to have seen in any other English publication. They are chiefly taken from the manuscript memoirs of a diplomatic agent at the court of Russia.

'When M. Printz was at the court of Peter I. as ambassador from Prussia, that prince invited him to a grand entertainment; and after having drank, as usual, a great deal of wine and brandy, he sent to fetch from the prisons of Petersburg twenty of the strelitzes. Then, at each bumper, he struck off the head of one of these wretches. He proposed to the Prussian ambassador to exercise his dexterity upon them; but the ambassador declined the barbarous offer

offer. What a spectacle, to see a tyrant, in the midst of his cups, amusing himself with cutting off the heads of a score of his unhappy subjects, while his base courtiers were getting drunk with him, and applauding the ferocity of such sanguinary pastime *!

'Endowed with a fine figure and a superior understanding, invested with sovereign power, and though passionately fond of women, Peter I. was never beloved by one; or at least he was duped by all with whom he formed an attachment. While yet very young he married Evdokhia Lapukhin, who was mother of the unhappy Alexèy. Not long after his marriage with Evdokhia, the Tzar fell desperately in love with Anna Moëns, a handsome Fleming, the daughter of a brewer settled at Mosco.

'Evdokhia at first was apparently grieved at the desertion of her husband: but presently after consoled herself in the society of a young boyar, named Glebof; and, to the misfortune both of herself and her lover, neglected to make a sufficient secret of her amour. The tzar, who thought he might be inconstant with impunity, would not allow another to be so with him. He shut up the tzaritza in a convent, and afterwards repudiated her in form. His vengeance towards Glebof was far more cruel: he impaled him alive; and it is confidently asserted, that the wretched victim of his fury remained upwards of four-and-twenty hours on the spike before he expired †.

'The tzar went in all eagerness to enjoy this horrible sight. He did more; he got upon the pediment of brickwork in which the pale was fixed, and exhorted the sufferer to confess to him the facts which he had hitherto refused to avow. "Come nearer, that thou mayest hear me the better," answered Glebof; which the tzar having done, Glebof collected his remaining forces for an instant, and said to him: "Thou tyrant, the most cruel that ever hell produced, if what thou imputest to me were true, thinkest thou, that, not having confessed it before my punishment, while yet some hope remained of obtaining mercy by the avowal; canst thou think, I say, that I am such a fool or such a coward as to satisfy thee now that it

---

'* This anecdote, though not mentioned by Voltaire in his history, was well known to him, as the king of Prussia, Frederic II. then prince royal, sent it him, with other accurate memoirs concerning the life of the Tzar, and to which Frederick subjoined: "The Tzar had not the slightest tincture of humanity, of magnanimity, or of virtue: he had been brought up in the grossest ignorance, and only acted by the impulse of his unruly passions." In another of his letters, Frederic writes to Voltaire: "The Tzar will appear to you in this history very different from the figure he makes in your imagination ..... A concurrence of fortunate circumstances and favorable events, in conjunction with the ignorance of foreigners, have transformed the Tzar into an heroic phantom, concerning the grandeur whereof no one has ever thought proper to doubt."

'† The diplomatic agent, already cited, affirms in his manuscript memoirs that more than a hundred witnesses of this fact related it to him; and that, on his arrival at Mosco, he himself saw the head of Glebof still affixed on the pale.'

is

is no longer in thy power to save my life. Go, horrible monster," added he, as he spit in his face; "begone!"—

'Though Catharine owed every thing to the tzar, who had seated her on the throne, she was not always so faithful to him as he had a right to expect. Catharine had chosen for her chamberlain, the young Moëns de la Croix, whose sister, madame Balk, was about her person, and had rejected the hand of the tzar. Moëns being of a handsome figure, it was not long before he made a lively impression on the heart of the empress, and the intercourse was soon perceived by count Yagujinsky, who was then in full confidence with the tzar, and had the cruelty to communicate the discovery he had made to his master. Peter's jealousy took fire. He vowed vengeance; but resolved first to convince himself by ocular proof of Catharine's treachery. Accordingly, he pretended to leave Petersburg in order to pass a few days at one of his country palaces, but repaired secretly to the winter-palace; then sent a page, on whom he could depend, with his compliments to the empress, and to tell her that he was at Strelna, a few leagues from the residence.

'The page, who had orders to take notice of everything, hastened back with a strong confirmation of the tzar's suspicions. Peter went in all haste to Catharine, and surprised her in the arms of her lover. It was two o'clock in the morning, and madame Balk was watching at some distance from the apartment of her majesty. Peter, in his fury, overset a page who stood in his way, and struck Catharine with his cane; but said not a word to Moëns, or to madame Balk, intending to punish them in a manner more severe than by some strokes of his cane.

'On leaving Catharine, Peter, still in a transport of rage, ran abruptly into the chamber where prince Repnin was asleep *, who, starting up, and seeing the tzar, thought himself undone. "Get up," said the tzar, "and hear me. Thou hast no need to dress." Repnin rose, trembling at every joint. Peter related to him what had happened, and added: "I am determined to cut off the empress's head as soon as it is daylight."—"You have sustained an injury, and you are absolute master," answered Repnin; "but permit me, with due respect, to make one observation. Why divulge the fatal adventure at which you are so much irritated? You have been forced to destroy the strelitzes. Almost every year of your reign has been marked by bloody executions. You thought it behoved you to condemn your own son to death. If you cut off the head of your wife, you will tarnish for ever the glory of your name; Europe will behold you in no other light than as a prince greedy of the blood of your subjects, and of all your kindred. Revenge the outrage; put Moëns to death by the sword of the law. But as to the empress, your best way will be to get rid of her by means that will not sully your fame."

'* Prince Repnin has often related these particulars. He was the grandfather of prince Nicholas Repnin who was some years ago ambassador at Warsaw and governor of Livonia.'

'During

'During this speech Peter was violently agitated. After fixing his eyes for some moments on Repnin, he left the room without uttering a word. The ruin of Moëns was already resolved. He was arrested as well as madame Balk. They were both confined in the winter-palace, in an apartment where none had admission, except the emperor himself, who carried them their victuals. At the same time a report was spread, that the brother and the sister had been bribed by the enemies of the country, in hopes of bringing the empress to act upon the mind of the tzar prejudicially to the interests of Russia.

'Moëns was interrogated by the monarch in presence of general Uschakof; and, after having confessed whatever they pleased, he lost his head on the block *.

'Madame Balk, his sister, received the knoot; and it is pretended that it was the tzar himself who inflicted it on her: after this she was sent into Siberia.

'Moëns walked to meet his fate with manly firmness. He always wore a diamond bracelet, to which was a miniature of Catharine; but, as it was not perceived at the time of his being seized, he found means to conceal it under his garter; and when he was on the scaffold he confided this secret to the lutheran pastor who accompanied him, and under cover of his cloak slipped the bracelet into his hand to restore it to the empress.

'The tzar was a spectator to the punishment of Moëns from one of the windows of the senate. The execution being over, he got up on the scaffold, took the head of Moëns by the hair, and expressed with a brutal energy how delighted he was with the vengeance he had taken. The same day, that prince had the cruelty to conduct Catharine in an open carriage round the stake on which was fixed the head of the unfortunate sufferer. Catharine was sufficiently mistress of herself not to change countenance at the sight of this terrible object; but it is said, that on returning to her apartment she shed abundance of tears †.'

We shall conclude our extracts with the following observation by Mr. Tooke, on Voltaire's history of Russia under Peter the Great:

'*Histoire de l'empire de Russie sous Pierre le grand, par Voltaire.* —If this famous author had been better furnished with materials, by those who had engaged to do so, from his lively and pleasing manner of writing there is no doubt that his work would have been a masterly performance; whereas it seems to be entirely composed from mutilated and injudicious extracts from the journal of Peter the Great. It is manifest that, from the commencement of the war with Sweden, he was even left in ignorance of the circumstances of the battle of Narva, which at once diminished the glory of the victors, and the disgrace of the vanquished. A German, employed in the affairs of

---

'* The 27th of November 1724.'

'† These particulars are taken from the above mentioned manuscript memoirs written at that time.'

the

the cabinet, was commissioned to supply Voltaire with the necessary documents; but, either because he thought himself slighted by the historian, or becau e he was in the intention of writing a history of the same prince, he neglected his duty. The work of Voltaire affords but a small number of facts that rest on substantial authorities; and he was, perhaps, conscious of the defects of his book, when he said: "I would have engraved on my tomb, Here lies the man who attempted to compose the history of Peter the Great."

The second volume terminates with what the author calls *a sketch of Mosco;* in which he gives an interesting detail of the manners, customs, amusements, and domestic habits of the Muscovites.

Mr. Tooke certainly deserves our praise for the industry with which he has performed the drudgery of searching into the various sources of Russian history, and collecting the most interesting of its materials. While, however, we commend him for this quality, we cannot but regret that, in several instances, he manifests a carelessness of style and adopts a phraseology which are excusable only in the rapidity of familiar conversation, and are altogether unbecoming the dignity of history, or the leisure of deliberate composition. Independently of these objections, and of a few common place observations which we find interspersed, a perusal of this work will afford both entertainment and information. **O.W.**

Art. II. *Memorial to the Managers of the Royal Infirmary [of Edinburgh]*. By James Gregory, M.D. President of the Royal College of Physicians, Professor of the Practice of Physic in the University of Edinburgh, and First Physician to his Majesty in Scotland. 4to. pp. 260. 1800.

As this interesting Memorial is circulated only among the author's medical friends, and has not been printed for sale, we should have felt some doubt respecting the propriety of reviewing it, had not several answers to it appeared in the usual course of publication. Before we notice these replies, it seems therefore an act of justice to Dr. Gregory to give some account of his production. The subject is of much importance to the public, as it relates to the mode of chirurgical attendance on a large hospital, connected with the first medical school in Europe; and in which the instruction of a great number of students forms the next object to the successful treatment of the patients.

It appears from Dr. Gregory's statement that, by the present rules, every member of the Royal College of Surgeons in Edinburgh has a right to attend, in rotation, on the patients, and to operate in the Infirmary; and that, on account of the number

number of members, the attendance of each individual is limited to two months.—We have had occasion to express our dissent from a similar plan of attendance, proposed by Dr. Beddoes for the English hospitals *; and we are glad to find our opinion strengthened by the authority of Dr. Gregory. The objections which we urged against that project were chiefly theoretical: but we have now to follow a very different mode of reasoning.

Dr. Gregory shews, in the first place, that the plan of attendance by rotation is, in reality, an innovation on the original charter of the Infirmary. By the first rules, the patients were to be visited by the Fellows of the Royal College of Physicians, and "some of the most skilful chirurgeons" of Edinburgh: but, in process of time, the inconvenience resulting from the promiscuous attendance of the physicians was so sensibly felt, that the managers delegated the care of the sick to *two* physicians, permanently appointed, with a fixed salary. The surgical arrangements took a very different turn. About the year 1738, nine years after the institution of the hospital, and two years after the grant of the charter, a Memorial was presented, by a majority of the surgeons, to the managers of the Infirmary; objecting to the plan of attendance by a select number of their body, and offering a sum of money towards the support of the institution, on condition that all the surgeons should be permitted to attend, and to operate in rotation. This proposal was accompanied by an intimation of a design to support a separate hospital, in case of a refusal from the managers of the Infirmary.—The offer was accepted; and the system blamed by Dr. Gregory took place from that date.

We shall not follow the Professor through all the *media* of proof which he has employed, to shew the evil tendency and actually injurious effects of this concession. The object avowed in the Memorial of the surgeons was "*to preserve an equality among the surgeons of Edinburgh:*" but its operation, if pursued to the full extent, must be (according to the author) to preclude the possibility of attaining that excellence in the profession which can only be reached by a few individuals, in any given situation; and which, in the surgical department, can result alone from hospital practice. On this point, we think, Dr. Gregory's reasoning is incontrovertible. To preserve an equality among the members of a profession, the exercise of which requires peculiar skill and ingenuity, is one of the wildest ideas that ever was held out to the public; and the consequence of

* See M. R. Vol. xxx. N. S. p. 61.

such

such an attempt must evidently prove, as Dr. Gregory describes it, a paltry mediocrity at first, and an ultimate degradation of the art and its professors. Happily for the country, however, the genius of individuals has overcome these disadvantages; and Edinburgh can boast of eminent surgeons, though not perhaps in proportion to the number of physicians of celebrity who have been formed in that seminary. That the intended equality has never been established among the practitioners of surgery, Dr. G. considers as a most fortunate circumstance for the town and the University; and he has placed the consequences which might have attended the success of the project, in a variety of lights, serious and ludicrous.

After having traced the history of the plan of attendance by rotation, Dr. Gregory considers the nature of this species of hospital practice. On this subject, we shall make a few extracts from the Memorial:

'By it, the oldest and the youngest surgeons in Edinburgh, the best, the middling, and the worst, are equally entitled to attend by rotation in the Infirmary. None of them are obliged to attend; and many who, from their high professional character, and great employment in private practice, must be supposed as good as any, if not the very best in Edinburgh, do not attend.

'But even if all these were compelled to attend in rotation at the hospital, it would not mend the matter much. It is evident that on such a supposition the best surgeons in Edinburgh would *sometimes* practise in the Infirmary. So much the better for the patients who chanced to be in it during their attendance. But what better would the other patients be for that?

'The Royal Infirmary, as a corporation, is immortal; and may be said to be benefited by the attendance of the best surgeons in rotation, with the middling, and the worst. But the individual patients admitted into it are all mortal: so mortal indeed, that none of them have more than one life; and very few of them have any limbs to spare. Now, if any of them should chance to lose that one life, or one of those limbs, which he could ill spare, by the unskilfulness of the attending surgeons, which probably might not have happened in the hands of one more skilful, it would be no compensation, and I should think, very little comfort, to him and his family, to be assured that, two or three years before, a very skilful surgeon had been attending in the Infirmary for two months; and that another surgeon, no less skilful, would attend in it for as long a time, in a twelvemonth or something less; * * * * * * * * *.

'But even the appointment of the oldest, the youngest, or the worst surgeons to attend in the Infirmary, absurd and cruel as it must be thought, would not be so bad as the present system of rotation. Any of them permanently appointed, however young, would in a few years grow older, and acquire much additional knowlege, practical skill, and manual dexterity; any of them, however bad at first, (setting aside all supposition of great and irremediable defects

defects, which are here out of the question,) would in a few years grow better; perhaps even very good: and even the oldest of them, who could not improve by farther practice, might yet do good service in the hospital, by the application of their long experience, and cool judgment, and great professional skill; and though they could not in general be supposed good operators, or capable of again becoming such, they might instruct and train to that and to every part of the hospital duty, a certain number of young surgeons, whom they might and certainly would be allowed to have as assistants. This is done in the great London hospitals, and ought to be done every where.

'But the deplorable system of rotation prevents even these chances of advantage from the *worst possible* choice of attending surgeons, and aggravates all the evils necessarily resulting from a bad selection of them, or no selection at all; and in return gives no benefit, or chance of benefit to the hospitals, but the *transient* and *casual* attendance of a few of the best surgeons, promiscuously given with most or all of the rest. If it were necessary, which I trust now it is not, to show any more of the *absurdities* necessarily resulting from the proposition, that a formal contract between the managers and the surgeons, for money paid the former by the latter, is indefeasible, I should state the case of such a contract made on the express conditions that all the surgeons of Edinburgh should attend in the Infirmary by rotation, for *one day*, or *two days*, or *one week*, or *two weeks*, at a time. I need go no farther in stating imaginary periods of attendance; for within my own memory, the regular time of a surgeon's attendance by rotation was only *one month*. The evil of that was severely felt; and an *absurd* remedy was applied, changing the time of attendance from *one* to *two* months.

'This was *ipso facto* doing two things, both of them very much for my purpose in this argument: *first*, acknowledging the great evil of the system of rotation, *secondly*, avowedly applying an inadequate remedy to that great evil. If it was very bad for the patients, in many respects, to change the surgeon in attendance every month, it must also be very bad (though in some respects not quite so bad, or rather not so bad for so many of them) to change him once in two months; for it is just as bad for such of them as are in the hospital when the change takes place.

'But with respect to the more important object, (I mean ultimately and more generally important to the hospital, and the sick poor, and the public at large, for nothing can be more important than health, and life, and limbs to the individuals who suffer,) the supposed improvement of every surgeon by his attendance in the Infirmary; the change made of the time of attendance from one to two months was completely *absurd*. There seems even to have been an egregious oversight in point of arithmetic in it. Neither party seems to have attended to the obvious and undeniable mathematical truth, that just in proportion as they lengthen the time of each individual's attendance by rotation, they must lengthen the interval which is to elapse before he can again attend in his turn. The number of the ordinary Fellows of the Royal College of Surgeons

is between forty and fifty. Supposing only five and twenty of them to take their turn of hospital duty; if the attendance be one month, the interval before the same person can attend again must be just two years. If the time be two months, (as it is at present,) the interval must be four years. Lengthen the time of attendance to six months, and the interval must be twelve years. Make the time of attendance one year, and the interval must be twenty-four years; so as to allow each individual about an equal chance of attending twice in his life; and scarce any chance of attending a third time; and no chance at all of it till he has passed the age of seventy. But if the term of attendance by rotation were made two years, which I presume is the shortest time of such duty that can enable a young man even of good talents and education to make any considerable improvement in professional skill, and manual dexterity as an operator, he could not attend again in his turn for *eight and forty years;* when he must be somewhere between seventy and eighty years of age, and most probably will neither have the inclination to attempt, nor the power to discharge such an arduous task a second time.

'If the times of attendance be made very short, a few days, or weeks, or even months, a surgeon can scarce improve by what he sees or what he does. If they be made so long as to allow him to make some considerable improvement, he and his improvement must be for ever lost to the hospital. There cannot in this case be even a *rotation* of attending surgeons, best, middling, and worst; but there must be a *perpetual succession* of the *youngest* and *most inexperienced* surgeons, who, supposing their talents and education as good as those of their elder brethren, must be the *least fit*, or the *worst* for the important and difficult duty of an hospital.

'Seriously, and without exaggeration, it may with truth be said, that the system of the surgeons attending by rotation is so *execrably and absurdly bad*, that it cannot even be *mended* *.'

We have given these passages nearly at full length, that our readers may be in possession of the strength of the principal argument, and that they may form a judgment of the Professor's style; which would call for some remarks, if the work had been laid directly before the public.

Not satisfied with the powerful statement of his sentiments, of which we have given a specimen, Dr. Gregory has pursued the subject through some of its subordinate branches; the consideration of which might have been omitted, greatly to the advantage of the paper. The ludicrous illustrations of different points are particularly exceptionable, as they digress from the main question, without compensating the reader by any remarkable felicity in the mode of their introduction, or of their application. Even original wit, thus unhappily connected, would be an excrescence: it is still worse when the jest hap-

* Page 166 to 170 of the Memorial.

pens, as in the instance before us, to be borrowed from stale collections.

The essay is concluded by Dr. Gregory's proposal that a number of ordinary attending surgeons shall be appointed, permanently, with salaries, to perform the duty; that there shall be a regular supply of younger surgeons, trained in the hospital, to act as assistants to the ordinary surgeons, and to fill their places in case of death or resignation; and that there shall be consulting surgeons, ready at all times to give their advice, in extraordinary and difficult cases.

The amendment of an evil is often a very different question from the demonstration of its existence. Dr. Gregory has succeeded in proving the impropriety of attendance by rotation, but he judiciously offers his project of improvement merely as a hint, subject to farther consideration.—Though his memorial contains a considerable quantity of superfluous matter, some parts of which can only amuse, and others may give offence to chirurgical readers, we have perused it with great satisfaction on the whole. Its leading doctrines are sound and useful; and for the sake of truths boldly announced, we are disposed to forgive some failings in the execution of inferior parts. Fer.

ART. III. *Answer for the junior Members of the Royal College of Surgeons, of Edinburgh, to the Memorial of Dr. James Gregory, &c.* 8vo. pp. 160. 4s. Boards. Longman and Co, &c. 1800.

THIS reply to the Memorial which we have just noticed appears to have been drawn up by Mr. John Bell, at the request of the junior Members of the Royal College of Surgeons. The animadversions of Dr. Gregory on the qualifications of the younger members of the profession for hospital practice, however well-intended, could not fail, from the latitude with which they were expressed, to excite some uneasy feelings in the breasts of those who were immediately interested in the question: but they seem to have made rather an undue impression on the junior surgeons, when the Professor's strictures were declared, in their resolution appointing Mr. Bell to compose this answer, to be 'gross misrepresentations of their character and conduct;'—more adequate terms of censure might have been conveyed in milder language. In the writer's circular letter, prefixed to the answer, he declares that he publishes it as a defence of the insulted [surgical] profession. His reply is, accordingly, very angry, if not very convincing; and notwithstanding its comparative brevity, it might be improved, like the Professor's work, by the liberal use of the pruning knife.

Mr. Bell begins by defending himself and his brethren from the charge of cruelty, and of a rapacious adherence to the bargain established between the managers and surgeons. This vindication, we imagine, might have been spared; for it did not appear to us, on the perusal of Dr. G.'s paper, that he meant to proceed beyond blaming the *system of rotation;* the establishment of which cannot be charged on any surgeon now living in Edinburgh.

The author next proceeds to a 'review' of Dr. Gregory's Memorial. This criticism is directed chiefly against its style, in which there was certainly something to be blamed: but the critic's own style is so far removed from purity, that he has not acted very prudently in instituting a comparison. Dryden reckoned Milbourn the fairest of his critics, because he printed his own translation of Virgil in opposition to that of our great poet. Though the advantage does not lie so clearly on one side in the present contest, yet we think that Mr. Bell has given his antagonist more bad language than he designed. In one instance, where he talks of Dr. G.'s 'eery moods,' (p. 33,) he will not be understood on this side of the Tweed, without the help of a glossary.

Mr. Bell appears to more advantage in the second section, where he defends the education and acquirements of the younger surgeons:

'To be initiated into our profession, is not merely to be taught the principles of chemistry, and the anatomy of the human body; but it is to be interested in the investigations into the nature of disease; to feel an interest in the fate of each patient; to form apprehensions for his safety which perhaps he himself does not feel; to be impressed with the remembrance of former cases, where the same disorder was attended with danger; to be alarmed by changes of voice, pulse, and countenance, which make no impression even on the patient's friends. This is the true initiation into our profession; and he, who is once full of these sympathies, takes an interest in every case, and studies with unremitting diligence. Where can those impressions come so home to the mind, as in a great hospital? What period so favourable as that of youth?'—

'The poor man, though destitute of all means, and in the most calamitous situation, thrown unfriended, and unaccompanied into a a public hospital, runs not the danger of the rich, in trusting to impostors or quacks; he has not leave, nor will, to ruin his health, by such imprudent choice. No, he goes into an hospital, submits himself to the cares, perhaps to the operations of the attending surgeon; but he is in the hands of one who, though unknown to him, has regularly studied and practised his profession; who has given public proofs of his skill; who is a member of a Royal College; a man actually employed in families of distinction; responsible with all that he

he holds precious, his character and professional reputation, for the fate of even the poorest creature that is put under his care.'—

'A young man designing to enter into our profession, comes under the protection and guidance of the College, is united with it, and becomes a provisional member of that body at fifteen years of age. In general, he lives in the house of a surgeon, and for five years is present at his operations; accompanies him in his visits to persons of a certain class; and of the lower people he takes a more particular charge. While he does drudgeries which are not without their use, he attends the university, and has those opportunities of practice, which young men of the best fortune, coming from a distance, cannot obtain. He often becomes a dresser in the hospital; officiates as a clerk there; fulfils his apprenticeship, and in a great measure compleats his studies. If rich, he goes abroad, but, if better opportunities are denied him, he enters into the army, and returns, after some years spent not unusefully, to the actual practice of his profession.

'He then seeks to establish himself in his native city; when neither the manner of conducting business is new to him, nor the rules and practice of that hospital of which he is to become a constitutional surgeon. He gives in his name to the President of the Royal College, is examined three several times touching his professional knowledge. He is received as a surgeon, attends the hospital, is present for several years at every consultation, and every operation, and is assistant to his own particular friend.

'It is thus that the College performs its constitutional functions, and the young man who is received into it is admitted to all the rights and privileges of *a* one fairly and honourably educated. He has been known at the College from his infancy; his birth and parentage, his studies and moral character, his views and expectations in life, are all known. He has grown up to those years in which his abilities and judgment should be matured. He pays the sum of two hundred pounds, which puts him on a rank with any profession of this city, and proves that he has had opportunities of a respectable education. He is not, as in London, the licentiate of a corporation, admitted for fifteen pounds! but is, by a solemn act of admission, declared competent to all the duties of his profession; is received as a MEMBER of the ROYAL COLLEGE of SURGEONS, and is compeer with every man who sits at that board: There is not, in his profession of surgery, any higher dignity to which he should aspire.'—

'Perhaps, Gentlemen, you are now informed, for the first time, of the order of our college; and relieved from those conscientious fears, which the clamours of the high and low vulgar must have excited in your minds. You are sensible, that no man is permitted to operate in your hospital, who has not been carefully bred to surgery; who has not been, from his boyish years, a member of the college, and continually under your own eye. This is the constitution of our profession; the design of our charter; the theory of that essential connection, which subsists, and must always subsist, betwixt the Royal College of Surgeons, and the Hospital of this city: a connection honourable to those two bodies, advantageous to science,

and so much for the public good that none but a rash speculator would wish to see it dissolved.'

In justice to the apologist, we shall add part of his vindication of the contract between the College of Surgeons and the managers of the Infirmary:

'By this contract, the College of Surgeons sacrificed to the Royal Infirmary, an hospital, which they had begun to institute, and which they regarded as the best means of educating their apprentices; and let it be remembered, that in those days apprentices were the only students in Edinburgh, the surgeons of the Royal College the sole teachers; and that the school of medicine, which is now the chief ornament of our city, did not exist. The surgeons had consolidated the college into the form of a practical school; they had accumulated funds, more than equal to the erecting of their hospital; they had concentrated a patronage, which they could always command, and which was sufficient to support it. They were ready to enter upon a course of public practice, and that would have been followed with a course of public teaching.

'We are loth to remind you, how much was given up at this time; but it was for a noble purpose. It was to support the general hospital of the country, that the Royal College gave up its funds, its patronage, its patients, the assistance of its members, and its rights as a college, over the only surgical charity, consenting to forego all the happy opportunities and prospects connected with a distinct and peculiar school of surgery.'—

'Much has the memorialist declaimed about the young surgeons requiring the forfeit of this bond! But is it not their duty to seek improvement in their profession? to seek occasions of attending the poor? Not all the eloquence, nor all the threats of the memorialist, will prevent the young surgeon from taking these first and modest steps in his professional career: it is as much his duty to claim the privilege of officiating in the hospital, as it is of every man to stand candidate in a public election! It is as much the privilege of the managers of this hospital to appoint the youngest surgeons to attend there, as it is the privilege of a Lord Chief Justice to appoint the youngest lawyer to plead for the pannel in a case of life and death.

'From these facts, the following conclusions may, we trust, be deduced in perfect consistency with "the principles of good, sound, logical reasoning." That almost every patient, admitted into your hospital with a dangerous surgical disease, is the private patient of some individual surgeon of this city; and it would be his duty to operate on that patient in private, were there not a public hospital, prepared for the reception of such a patient, of which he were himself a constituent member.

'That it would be wrong in any surgeon to operate in private, when he has the privilege of operating in a great hospital, with all the conveniences of a public charity, and the advice and assistance of his fellow-surgeons; it would be ungenerous to withhold public instruction, while it were in his power to operate in the public area of the hospital, though at the risk of his own character.

'The

'The custom of each member of the Royal College of Surgeons carrying his own particular patient to the Royal Infirmary, and operating there, would occasion a very indecent and improper confusion; but while the present custom prevails of each surgeon taking the charge for two months! each performs an equal number of operations! he actually takes a part in the consultation, and virtually operates upon his own patient.

'The established and inviolable privilege which every surgeon claims of thus virtually operating on his own patients in the Royal Infirmary, is of the utmost importance to the cause of humanity and charity, and is especially conducive to the safety of the poor of this city. We leave you, Gentlemen, to judge how dangerous it would be, were every young surgeon induced, by any harsh measure of yours, to operate in private! How many rash, precipitate operations, might be performed, which, under the correction and controul of public consultations in your hospital,' are delayed, prevented, or better directed.'

Our medical readers will draw their own conclusions from this mode of reply.

The close of this section, which contains an indirect attack on the clinical wards of the Edinburgh Infirmary, will not be highly relished by any person who has experienced the benefit of that part of the Institution. The argument attempted to be drawn from the appointment of young physicians to the discharge of the clinical attendance, and more especially that which alludes to the appointment of young men to professorships, must be totally irrelevant to the question; because those appointments are *permanent*. If we were to grant all that Mr. Bell requires, the general arguments employed by Dr. Gregory would still remain untouched. The best qualified men may be employed in fruitless attention to a bad system; and, if the plan of rotation be wrong in itself, the evil cannot be remedied, however it may be palliated, by the association of the best abilities in the execution of it. We confess, therefore, that we do not consider Mr. Bell's work as a satisfactory answer to the Memorial; and, as levity and digression are some of the principal faults which Mr. B. has imputed to his opponent, we are particularly surprized that the *Answer* should partake so much of the same defects.

What has been the issue of this contest at Edinburgh we have not learnt: but it will afford us sincere pleasure to hear that all disputes are happily terminated, and that the attention of the eminent teachers in that school is again directed, without interruption, to their usual functions.

Several other tracts on this subject have appeared in Scotland, which we have not seen.

Fer.

ART. IV. *A Comparison of the Institutions of Moses with those of the Hindoos*, and other ancient Nations; with Remarks on Mr. Dupuis's Origin of all Religions; the Laws and Institutions of Moses methodized, and an Address to the Jews on the present State of the World and the Prophecies relating to it. By Joseph Priestley, LL.D. F.R.S. &c. 8vo. pp. 460. 9s. Boards. Printed at Northumberland in America, and sold in London by Johnson. 1800.

THE subject of this publication is not only extremely curious, but is so highly important to the cause of Revelation, that we are surprized at the little attention which it has received, and that it should have been left for the amusement of Dr. Priestley in his American retreat. We rejoice, however, that a minute and not a superficial comparison of the system of the Hindoos with the Mosaic dispensation has now been made; because infidels have artfully insinuated, to the disparagement of the Jewish and Christian Scriptures, that the sacred books of the religious sects in the East are of superior antiquity, and contain the origin of those doctrines which we attribute to particular and subsequent revelations. Even Mr. Hastings, in his sensible letter prefixed to Mr. Wilkins's translation of the Bhăgvăt Gēētā, without meaning (as it seems) to injure the Gospel, speaks of that work as containing "a theology accurately corresponding with the Christian dispensation, and most powerfully illustrating its fundamental doctrines;" and it may be presumed that the high compliment which he has paid to this specimen of Oriental theology will be extended by many persons to the whole system: whence an impression may be left on the mind, that what passes for Revealed Religion in the Western World is little more than a servile copy of Eastern fraud and superstition. It is the duty of the Christian believer, aware of such an inference, to rebut it; not in a vague and declamatory way, but deciding by fair deduction, and by comparison of evidence, to which of the two systems the claim of divinity rightfully belongs.

The investigation, it must be confessed, is attended with peculiar difficulties; and it requires that to much learning a very sound and discriminating mind be united. It is a matter of doubt whether we fully understand, and have the true key for interpreting, the mythology of the Greeks and Romans. They imported it from hieroglyphical Egypt, where it was probably received from Chaldea, the cradle of science as well as of the human race. This fanciful system has been pronounced "elegant" by the partial admirers of classical literature: but, viewed without partiality, it would probably be

be designated by an epithet not so flattering. Superficially considered, what can be so puerile and absurd? Associated with pomp and splendour, it might amuse the common people: but who among the discerning few could approve and admire it? It is a burlesque on Deity, taken literally, and must operate on persons of any reflection to the destruction of all piety and reverence for the Beings who are held up as the objects of worship. No doubt, it is, as the word imports, *a fable;* and more is probably meant than meets the eye or ear. The circumstance of *mysteries* being connected with the popular mythology, the initiated members of which received explanations which they were restricted from revealing to the vulgar, is a proof that the doctrines apparent on the surface of their religion were not the articles of faith among the discerning classes of the heathen world. Dr. Warburton contends that the folly of idolatry, and the unity of God, were taught in the mysteries: but to a common observer these could not be doctrines deduced from the mythology itself, which exhibits the most stupid and disgusting polytheism; though they may have been contrived, like the hieroglyphics and fables of Egypt, to be properly understood only by the Priests, and those who were initiated into their art of decyphering them. It should seem that the mythology of the Greeks is a species of hieroglyphic continued in alphabetical writing; and may it not be fairly presumed that the fables and peculiar imagery, which appear in details of a very remote antiquity, may be better understood by considering them as copied from picture-writing? Dr. Hartley supposes (Obs. on Man, Vol. I. p. 307.) that "some of the difficulties of the book of Genesis may be owing to its consisting of patriarchal records either in the original picture writing improved, or in the mixed character, translated by Moses into the Hebrew of his own time, and then written alphabetically."

Whether the Vedas, or most antient religious books of the Hindoos, be composed in any degree of translated hieroglyphics, may be matter for the consideration of the Oriental scholar. It is certain that the principle of concealment makes a part of the Hindoo as it did of the Egyptian system, and of all religions deduced from this source; and that the Bramins, like the Egyptian Priests, prohibit the extension of the knowlege of sacred matters to the vulgar.

It is extremely probable that the religious institutions for which Egypt was once so celebrated, and those now existing on the banks of the Ganges, had one common source; and it is not surprizing that the various religions, which have prevailed in the different regions of the immense continent of

Asia, should have some common features of resemblance, and each preserve remnants of antient tradition.

The Agreement of the Customs of the East Indians with those of the Jews has been noticed, and particularly specified, in an old publication with that title, which Dr. Priestley has quoted; and this agreement will in a great measure be explained by the history of the Babylonish captivity: not to mention previous captivities of Jews by Tiglath-pileser and others *. Taking all circumstances into consideration, it is to be presumed that a similarity exists in some instances between the Institutions of Moses and those of the Hindoos; and this presumption is justified by inquiry: but then the points in which they differ are so many and important, that it is impossible to consider them as intitled to the same respect, or as streams proceeding from the same source.

The prominent and glorious principle which distinguished the Mosaic system, from every religion existing in the world at the time of its promulgation, consisted in the reprobation of Idolatry, and the establishment of the Unity of God. It contains no string of childish, incongruous, idolatrous fables, to be proposed as matters of belief to the vulgar, and afterward explained away or interpreted in a particular manner to the *initiated*;—it trifles not with the sacred doctrine of the divine unity, by allowing any imaginary deifications, any invented stories of gods and goddesses, or any altars erected and rites performed in consequence of such inventions, from the motives of amusing, blinding, and governing the common people:—but it lays down this doctrine as an indispensible article of faith *to all*; and that, too, not only when all surrounding nations were idolatrous, but when the Israelites themselves manifested the same propensity. In the Mosaic ritual, are many things which at this distance of time, and in the much altered state of the world, appear to us strange, and for which we cannot easily account, except in a general way; yet it ought to be observed that it exhibits the most pure and exalted ideas of Deity; that it condemns all deification even of the parts and powers of nature; and allows no prostration to the sun and the heavenly bodies, nor to gods belonging to rivers, cities, and particular districts. The attributes of the God of the Hebrews precluded the necessity of any other god; for he is omnipotent, omniscient, omnipresent, and *full of mercy*.

Though in the system promulgated by Moses, as in that of the Hindoos, a distinction is made between clean and unclean

* II. Kings, xv. 29. xvii. 6.

food;

food; and though a similar notion is inculcated in both, respecting the division of the hoof and the chewing of the cud, as constituting, or, at least designating, a clean animal; there will be found, on a close comparison, a most material difference between the two. Moses does not prohibit the killing, nor the eating of all animals, both of which are forbidden in *the Institutes of Menu;* nor does he inculcate the doctrine of *transmigration*, by which these restrictions laid on the Hindoos are justified. Indeed his silence, on a subject which forms the basis of the religion now prevalent on the banks of the Ganges, and over a vast tract of the Asiatic quarter of the globe,—and from which proceed the prohibitions and austerities of the Hindoos, —may alone be sufficient to prove that he, and the authors and compilers of the Vedas, drew their inspiration or information from a different fountain.

We are happy, however, that Dr. Priestley is not satisfied with a general conclusion from any one particular point of comparison. He seems to have taken great pains with his subject, and to have examined it as far as the materials which he could collect would allow him to do; if his information has not been so ample as to secure him from various mistakes, he has executed his task with considerable success; and, abating the display of his peculiar sentiments (which rarely occur,) he has laboured much, we should think, to the satisfaction of the Christian world.

Dr. P. first examines into *the antiquity of the Hindoo nation and religion*, for the purpose of shewing that the extravagant boastings on this head have no real foundation; and that it is by no means true, as M. Langles asserted, that "many thousands of years before Egyptians, Jews, or Chinese thought of forming a religion, the civilized Indians adored the Supreme Being, eternal," &c. *The Institutions of Menu*, which form one of the oldest compositions existing, were written about 1280 years before Christ; according to Sir W. Jones, who translated them.—The *points of resemblance between the religion of the Hindoos and that of the Egyptians, Greeks, and other Western nations*, are next stated. Dr. P. then devotes a section to the *Vedas and other sacred books of the Hindoos.* Previously, however, to pointing out the difference between the Hindoo doctrines and institutions, and those which are to be found in the writings of Moses, the Dr. takes notice of the particulars in which they agree. These consist in sublime descriptions of the Deity*,

* In the strange system of the Bramins, however, these sublime ideas are blended with others of a contrary nature. It directly denies the divine prescience, and in fact the divine omnipotence.

in

in ideas of a chaos, a six days' creation, a paradise and a first pair, a seducing serpent, a deluge, an ark or bark, &c.; all of which, with other traces of resemblance, may be explained on the principle that many of the great facts of antient history have been preserved, and disseminated throughout the East by means of tradition.

Having done justice to his subject by carrying the parallel as far as it could be fairly extended, the author proceeds to shew where the two systems diverge, and in what respects they are at variance with each other. For this purpose, he exhibits *the Hindoo account of the Creation*, and of *the general principles of their philosophy;—of their Polytheism and Idolatry;—of their different casts;—of the Bramins;—of the prerogatives of their kings;—of the situation of their women*;—of their devotion;—of their restrictions with respect to food;—of their austerities, penances, superstitions, licentious rites, charms, and trial by ordeal;* and, lastly, particular notice is taken of *the Hindoo doctrine of a future state.*

It is impossible for us to follow Dr. P. through the different sections of this comparative view, so as to be completely satisfactory to our readers: but we must not dismiss this part of the work without one quotation from it. In opposition to all that has been advanced by the panegyrists of the Hindoos and their religion, Dr. P. charges them with Idolatry; and he will perhaps be thought to substantiate his accusation. After having given various evidence of their polytheistic notions, (for which see section 6, p. 75.) he thus proceeds:

'A number of Hindoo deities are mentioned in the following directions given to the bramins in the Institutes of Menu. "In his domestic fire for dressing the food of all the gods, after the prescribed ceremony, let a bramin make an oblation each day to these following divinities, first to *Agni* god of fire, and to the lunar god, severally, then to both of them at once; next to the assembled gods, and afterwards to *Dhanwantari*, god of medicine, to *Cuhu*, goddess of the day, when the new moon is discernible, to *Anumati*, goddess of the day after the opposition, to *Prayapati*, or the lord of creatures, *Dyava*, and *Prithivi*, goddesses of sky and earth, and lastly to the fire of the good sacrifice. Having thus with fixed attention offered clarified butter in all quarters, proceeding from the East in a Southern direction, to *Indra*, *Yama*, *Varuna*, and the god *Soma*, let him offer his gift to animated creatures; saying, I salute thee, Maruts, or winds. Let him throw dressed rice near the door, saying, I salute the water gods in water; and on his pestle and mortar, saying, I salute the gods of large trees. Let him do the like in the North

* The Hindoo Scriptures degrade women, our Scriptures assign to them their due rank in society.

East

East, or near his pillar, to *Sri*, the goddess of abundance; in the South West, or at the foot of his bed, to the propitious goddess *Bhadracali*, in the centre of his mansion to Brahma, and his household god. To all the gods assembled let him throw up his oblation in open air by day, to the spirits who walk in light, and by night to those who walk in darkness."

'All the neighbouring nations, whose religions have some affinity to that of the Hindoos, are polytheists. The Siamese say that the reign of a deity is limited to a certain number of years, after which he sinks into eternal repose, and another succeeds him in the government of the universe. Somonocodom, they say, was the last of them (*Jesuits Account*, p. 289.)

'The Chinese, Sir William Jones says, had an ancient system of ceremonies and superstitions, which the government and the philosophers appear to have encouraged, which has an apparent affinity with some parts of the ancient Indian worship. They believe in the agency of genii and tutelary spirits presiding over the stars, and the clouds, and over all the elements; which, like the Hindoos, they reckon five, and particularly over fire, the most brilliant of them. To these deities they offered victims in high places. (*Dissertations relating to Asia*, vol. 1, 228.) If this be not a system of polytheism, leading to every evil arising from polytheism elsewhere, I do not know how to define the word.

'In this respect it will hardly be pretended that the Hebrew institutions were copied from those of the Hindoos or the Egyptians. That there is but one God, the maker and governor of all things, and, without any visible representation, the sole object of worship, is the the great principle of the Hebrew religion; and in all the writings of Moses it is held out as directly opposed to the polytheism and idolatry of all the neighbouring nations. The greatest stress imaginable is laid on this article, and the Hebrew nation was evidently set apart by the Divine Being to be the great medium of his communications with mankind, and to bear their testimony against the universally prevailing corruption of true religion, which was then taking place; and it is evident from fact that nothing but such a supernatural interposition as that which Moses relates could have prevented that one nation from being contaminated with it.'

Besides the observations occasionally introduced by Dr. P., he devotes an entire section, at the end of this part of the work, to general remarks on the evidence of Revelation; suggested by the view which he has been taking of the state of knowlege and religion in the early ages. Had our space been more ample, we should willingly have inserted the whole of this section, though we do not altogether approve it: but, confined as we are, we must be contented to abbreviate. Dr. P. observes, 1st that 'the foundation of the Hindoo religion is a perfectly baseless fabric, and that its absurdity is as apparent as the superior wisdom of that of Moses;' yet, says he, 'in every other respect, the Hindoo nation appears to much greater advantage.

advantage. With them we find the rudiments and more than the rudiments of most of the arts and sciences, especially that of astronomy, of which most other nations were wholly ignorant. And yet, it is very remarkable that while the Hebrews made no discoveries in science, they had a religion perfectly rational, while that of the Hindoos was absurd in the extreme. This surely is an argument of the internal kind in favour of the divine origin of the Hebrew religion, almost as irresistible as any argument from miracles.' 2dly, Dr. P. adopts the opinion that there was a period in the early ages of mankind, free from the polytheism and idolatry which afterward prevailed. In this period, he thinks, 'it is evident that mankind derived instruction from some supernatural source, which they afterwards lost sight of, and that being left to themselves and their own speculations, they corrupted the purer tenets which they had received from their ancestors, and adopted others from such deductions as they were able of themselves to make from their observation of the course of nature.' 3dly, That hence sprang the superstitions and polytheistic rites of the heathen religions; whence he deduces the insufficiency of reason and the necessity of revelation:

'Without revelation the degree of reason that God has thought proper to give to a man is so far from being sufficient for his moral instruction, that the most intelligent of the heathens, those who thought and reflected the most (as we may judge by their refinements in metaphysics, mythology, and theology) as the Egyptians, the Greeks, and the Hindoos, have erred the most widely; having given into more absurd superstitions than the most stupid of mankind. For certainly the religion of the North Americans, and even that of the Negros in Africa, is preferable to that of the civilized nations above-mentioned, or that of the Mexicans and Peruvians on the same continent, who yet were much farther advanced in the arts of life.

'It is evident, therefore, that true religion, consisting in the knowlege and sole worship of the one true God, of the maxims of his righteous government, and of the destination of man to survive the grave, must necessarily have been derived from revelation. All ancient history, and every view of the present state of the world, and especially of the most enlightened inhabitants of it, as the Hindoos, and Chinese, must convince every competent and candid observer of this great truth. He must be satisfied that the world would never *by its own wisdom* (to use the language of the apostle, 1 Cor. i. 2) have attained to the true knowledge of God, or any thing that deserves to be called rational and useful religion. It is by the gospel only that *life and immortality have been brought to light.*'

4thly, We meet with a train of curious analogical argumentation, in support of the reasonableness of the doctrine of

the resurrection, and of the probability of miracles as an evidence of its truth. Different men will read this argument with different impressions; and perhaps it might have been omitted, as it does not follow immediately from the premises. Under the 5th head, we find an inference from the preceding inquiry, that 'we see in the history of the Hindoo institutions the actual power of religion on the minds of men;' and lastly the author infers that 'accounts of divine interpositions do not necessarily, or naturally appear incredible to men.'

'That mankind are not naturally or universally incredulous on the subject of religion, is evident even from the conduct of some who have been the most incredulous with respect to the Jewish and Christian revelations; since they have been firm believers in other religions, and those the most absurd. The emperors Marcus Aurelius and Julian, the great boasts of modern unbelievers, for their superior understanding and virtue, were slaves to their own superstition, now universally exploded. Julian sacrificed so many horned cattle, that it was commonly said that if he reigned long the breed would fail; and he gave into the absurd practices of divination and necromancy. The most eminent philosophers of that age, the later Platonists, believed themselves to have supernatural illuminations, and they practised various rites with a view to procure them.'—

'To a truly philosophical, or reflecting mind it will, no doubt, appear, that we are equally dependant upon God for what is imparted originally, and provided for in the usual course of nature, as for what is imparted occasionally; but mankind in general, we see, in fact, are not so apt to be *impressed* by it, and therefore an habitual sense of our dependance upon God (which is of the greatest use to the moral improvement of man) is better gained by that system which is best calculated to remind man of that dependance, than by one that is less adapted to gain that end. A wise parent, who wishes to have his child sensible of his dependance upon him, and his obligation to him, will not give him his whole fortune at once, and thereby make him independant of himself, and his future bounty. And does not the same reason, in the nature of things and of man, apply to the case of our universal parent? On this account, therefore, as well as others, revealed religion is a better system, more adapted to human nature, than that which is termed *natural*, could the principles of it be ever so easily and clearly ascertained, which they by no means are.

'Insuperable difficulties occur to us in the consideration, tho' not of the *being* of God, yet in that of his moral attributes, and the maxims of his moral government, from the mere light of nature; and no light at all could we, from this source of knowledge, get into a future state of existence. Consequently, if the proper *rule of life* could be discovered, a sufficient *motive* to the practice of it would be wanting. Now revelation supplies both these defects, and leaves us at no loss either with respect to what we must do to secure the favour of our Maker here, or our happiness hereafter.'

Thus

Thus Dr. P., after having weighed the institutions of the Hindoos against those of Moses, (his motto is *trutina ponantur eadem,)* makes the former "*kick the beam.*"

The subsequent remarks on M. Dupuis's Origin of all Religions, and on M. Boulanger's allegorizing talents, repel with spirit and effect the attacks of two bold infidels on revelation, and form a proper appendix to the *Comparison.*

To these observations, succeed *the laws and institutions of Moses methodized;* and here Dr. P. has not only stated the principal object of the Hebrew religion and its general maxims, but has arranged the different passages of the Mosaic laws under distinct Heads; as, *Laws relating to Idolatry—Criminal and civil laws—Precepts of Morality—Rules relating to Food—Rules relating to defilement—Of Festivals and Fasts—Of the First fruits—Of the Tabernacle and the things contained in it—Of Offerings—Of the Priests and Levites—Of the Nazarites—Of Vows—Laws of War—Miscellaneous articles—Exhortations to obedience.*

It is justly observed by Dr. Priestley, in his introduction to this methodical arrangement, that a strict ritual was necessary to prevent superstition; and that, if this ritual contained some things in common with the religions of other nations, such as sacrifices, ideas of impurity, and modes of purification, these were probably such notions and customs as had been prior to idolatry, against which the Hebrew religion is expressly pointed.

The volume concludes with a very flattering address to the Jews, in which their Christian correspondent encourages them to expect their speedy return to and establishment in Palestine. According to his interpretation of prophecy, the Jews may look for the termination of the period of their calamity in less than half a century (see p. 402); and he considers the present aspect of the political world as propituous to such a hope. He is inclined to suppose that the wars and troubles, which now convulse Europe, will terminate in the subversion of the Turkish Empire; that the restoration of the Jews will follow; and that they will not be convinced of the Divine Mission of our Saviour till after their return.—We much question whether this address, though it compliments the Jews as 'the first of nations,' will be very satisfactory to them: but, be this as it may, we are of opinion that the sensible part of the Christian world will consider these conjectures as visionary and hypothetical. Why is the present warfare in Europe to be regarded as of so very singular a nature? Why must we be in such haste to predict its result? What clear prospect does it hold forth, of the return of the Jews to their antient land?—It may cause

changes

changes in Europe, and even in Asia: but none which promise advantages to the Jews.—We should extend this article to too great a length, were we particularly to comment on Dr. P.'s mode of prophetic interpretation; and indeed we think that it scarcely merits discussion. We will not say *Credat Judæus Apella*, for we apprehend that scarcely a Jew will be persuaded to credit it.

Prefixed to this volume, is a dedication to the Duke of Grafton; in which that nobleman's zealous attachment to the cause of Christian literature and Christian truth is not only mentioned with approbation, but in which the Doctor would encourage his Grace to expect a speedy as well as glorious reward; for the day in which Christ is to come to receive the kingdom destined for him and his true disciples, Dr. P. says, he is 'willing to think is *now* at no great distance.' This idea corresponds with the opinions expressed in the address to the Jews, as well as in the preface; where Dr. P. vindicates himself against the misrepresentation of Mr. Robinson, and reiterates his belief in the happy result of the present disturbed state of the world. 'The eye of sense sees the calamity, and the eye of faith sees with equal clearness the good that is to follow it.'—Pious men please themselves, and endeavour to please others, by anticipations of uncommon good: but experience proves that their eye of faith, with all its clearness, is unable to read the future pages of the book of Providence.

Moo-y.

ART. V. *A Review of the corrected Agricultural Survey of Lincolnshire*, by Arthur Young, Esq. published, in 1799, by Authority of the Board of Agriculture; together with an Address to the Board, a Letter to its Secretary, and Remarks on the recent Publication of John Lord Somerville, and on the Subject of Inclosures. By Thomas Stone. 8vo. pp. 436. 8s. Boards. Cawthorn. 1800.

IT is always to be lamented when uncourteous personalities are blended with scientific and useful discussions, and when good sense is exhibited with an acrimonious aspect. There is a degree of politeness and self-government, which writers for the public ought to observe, both on their own account and that of their subject; and we sincerely wish that Mr. Stone had evinced a proficiency in this study, which would have rendered his observations more pleasing to the dispassionate part of mankind. We know nothing of the history of his connection with the Board of Agriculture, farther than as he himself relates it; and we have no desire of obtruding ourselves

selves on the public as voluntary advocates of the Board and its Secretary against the allegations of the present reviewer. Mr. Stone may perhaps have been slighted; his abilities, which are certainly considerable, may have been undervalued; and his communications may not have met with the handsome treatment which they deserved:—Mr. Young's appointment to the Lincolnshire Survey may have been a great mortification to Mr. Stone, considering the pains which he had taken, and the service which he had already rendered in that department; and there may have been a want of delicacy in the Secretary in entering, without sufficient apology and explanation, on ground which he knew to have been previously occupied:—yet, after we have made every allowance for Mr. Stone on the score of mortification and disappointment, we cannot approve the manner in which he records his feelings. As brother reviewers, we should have rejoiced, for the honour of the profession, that he had kept his temper; and had recollected that neither agriculture nor sound criticism can be promoted by illiberal reflections and insinuations. The public, moreover, will deem him a prejudiced reviewer of the Lincolnshire Survey made and reported by the Secretary of the Board, when he commences his strictures with invidiously informing his readers, that Mr. Arthur Young was apprenticed when seventeen years old to a wine-merchant at Lynn; and that 'he has been considered as the *Munchausen* of the age,' while 'he became the dupe of every sly artful knave.'—It is also to be observed that Mr. Young is not the only person whose ability and skill are here contemned. The writer quotes a passage from a correspondence which, he tells us, he had with a nobleman; in which we are informed that "Sir John Sinclair wished to work himself into fame by much writing, as the Pharisee in the Bible did by long prayers;" and that Lord Somerville did not "possess any one idea as to agriculture, further than in plowing with bullocks instead of horses." In a private letter, in which sprightliness of remark was more the object than accuracy of statement, these observations might be allowable: but a dispassionate reviewer would not adduce them as fair appreciations of the merits of Lord Somerville and Sir John Sinclair.

In the Address to the Board of Agriculture, Mr. Stone tells the noblemen and gentlemen who compose it, that their proceedings 'have not hitherto been adapted to command, in any high degree, the respect or gratitude of their country;' and that the expectations of the public have been miserably disappointed.—On this subject we have already given our opinion: in addition to which we would remark that it behoves the Board

Board to listen to the charges brought against it, and not to treat with contemptuous neglect any strictures on the Reports of counties published by their authority. *Fas est et ab hoste doceri.* We have more than once intimated the probability of numerous omissions and errors in these volumes, which it was impossible for the general critic to point out *. Too little time may have been employed by the surveyors; and suspicions respecting the use to be made of the collected knowlege may have induced some persons, to whom they applied, to withhold information. At all events, however, the measure adopted by the Board was one step towards a knowlege of the state and capability of the country; and if every printed Report could undergo a separate and elaborate review, farther accuracy might be obtained.

Mr. S. appears to be well qualified for the task which he has undertaken; and, setting aside the effects of irritability, he is intitled to attention. He informs us that he was employed at the request of Sir John Sinclair, the original president, to prepare a sketch of a report of the rural economy of the county of Lincoln; that, after having presented his paper, (confessedly a mere sketch,) he employed as much diligence as his other avocations would permit, in collecting new information from every respectable source to which he had access; and that he was disappointed, after the careful and honest investigation which he had made, in being precluded from the pleasure that he had promised himself in revising, correcting, and enlarging his remarks for the public eye. Resolved, however, that his materials should not be lost, he has presented the result of his own inquiries and observations in the form of a critique on Mr. Young's Survey. The latter gentleman spoke of this county as presenting rich plains of meadow, "all alive with great herds of cattle:" but Mr. Stone represents this remark as the result of its having been contemplated through the flattering medium of the summer gale; for, says he, 'viewed at another season of the year, the plains would, even for months together, appear covered with water to the depth of several feet, and, perhaps, "all alive with fish."—Mr. Stone, however, does not consider the fish scenery as absolutely unavoidable, since he adds that it arises from 'want of proper drainage, which might be easily effected.'

---

* Mr. Stone himself makes an observation respecting the Survey of the Island in general, which will equally apply to that of each county, 'that if it was imperfect it was so by the unavoidable necessity of all human things.'

Much as the candid reader may be disposed to forgive the Secretary of the Board for not seeing fish when none were to be seen, we know not how this gentleman will repel the serious charge next brought against him, of perceiving in certain spots 'beautiful woods which are *yet to be planted*, and *delicious lakes yet to be made*.' He is not, however, altogether convicted of partiality in his encomiums on Lincolnshire landscapes, for Mr. S. allows that the county possesses some beautiful scenes:—but enough of its features.

Mr. Young having applied the appellation *land-tasters* to gentlemen of Mr. Stone's profession, he in return is honoured with the same title: but Mr. Land-taster Young seems here to be so called on the principle of *lucus à non lucendo*, since he is accused of acquiring his knowlege of estates from vague reports at market ordinaries, in morning rides, &c. so that it is impossible to depend on his statements. Mr. S. also adds, 'I dined at the farmers' ordinary at Louth a few weeks after Mr. Young had visited them there, and the recollection of the extraordinary stories they had induced him to record were subjects of great exultation and merriment.' If Mr. Y. could be *bamboozled* by a set of farmers, he was not fit for the task assigned to him.

On the subject of *Fallowing*, Mr. Stone is completely at issue with Mr. Young. Respecting the culture of *Turnips*, also, he pronounces that Mr. Y. is wrong; and under the article *Saintfoin*, he accuses him of an omission. 'This grass,' says Mr. Stone, 'is cultivated to a very great extent upon the estate of Sir William Manners, at Ponton, near Grantham, upon a mixed soil and a red creech, or scaly stone, and answers in an astonishing degree; but Mr. Young seems not to have heard of this place, nor of the proprietor.'

A long chapter on *Drainage* occurs in this volume; and Mr. Young's slight notice of this subject is here amply compensated. Indeed, Mr. Stone's engagements qualified him in a superior degree for the execution of this task.

Cogent arguments are adduced in the following section, against the practice of *Paring* and *Burning*, in favour of which the Secretary adduced authorities. This chapter merits attention.

The remark that *there is a time for all things* will apply to the question respecting the most proper season for Dung being laid on the land, as well as to a variety of other matters: but, when Mr. S. tells the farmers that this precise time is 'the fourth stage of putrefaction,' we fear that he will not be generally understood.

The readers of Mr. Young's Report will recollect his pleasing statement of the operation of what is called *Warping:* to which Mr. Stone's representation is a very proper addendum:

'According to Mr. Y.'s account it appears to be sailing on smooth water. He has not informed them of any of the drawbacks to which the process is liable, and that in every case where it is adopted there is a degree of risque which must be computed and allowed for.

'The first part of the process is the erection of a sluice in the bank of the river, which, even in small concerns, cost, in the first instance, from 600l. to 800l. The next is an embankment to be made around the land, intended to be warped, as the districts capable of this mode of fertilization are often flat to a considerable extent, and generally contain a variety of property in various states, and under various modes of management. Besides, at any rate, only certain portions of land can be warped in a given time, which must be regulated by the dimensions of the aperture of the warping sluice, and the extent of the new embankment. Previously to the opening of the sluice, and letting the water out of the river, the warper must give competent security to the proprietors and occupiers of all the land in the particular districts likely to be damaged or affected by the blowing up of the sluice, breaches of banks, and letting the water in upon their property. And if in consequence of the sluice not being properly piled, grounded, secured, and constructed, or the interior banks being new, and consequently unsettled, (as is very likely, because they are generally made of soft materials,) any part gives way, and the water is let out of the bounds intended to be prescribed, the damages incurred, in a large district, may be immense. So that, to speak truly, under the bond or obligation given by a warper to the district, he may at the opening of his sluice consider himself worth many thousands, or any given sum, and before he can shut it again, he may possibly have incurred a debt to as great an amount.'

Concerning the chapter on *Live Stock*, we must content ourselves with remarking that this reviewer recommends the establishment of a fishery on the Lincolnshire coast, and is surprized that the idea did not suggest itself to Mr. Y.: but perhaps there are difficulties in the execution of such a scheme, which may not have presented themselves to a land surveyor.

Mr. Young is accused of omitting to mention a successful manufactory of sack-cloth at Epworth, and of not sufficiently examining the cottage system in Lincolnshire. Mr. S. objects to the scheme of making the cottager a renter of land and the keeper of a cow *; and he proposes to provide for the comforts of the labouring poor on a plan which he deems less exceptionable.

---

* He afterward inclines to a different opinion. See p. 399, &c.

'The mode, (says he,) I shall recommend is briefly as follows: Let each cottager be provided with a comfortable cottage, and a garden, wherein he may raise potatoes and other esculent roots and vegetables for himself and family; half an acre of good land is generally sufficient, and as much as he can cultivate. Let him have these at a rent of twenty-six shillings per annum; a plan I have generally pursued where the direction of this matter has been left to myself; because the laying up an even piece of money (sixpence per week) is soon discovered to be necessary, and insures punctuality. Where cottages are to be erected, I have generally recommended that two or more should be connected, as a means of preventing secret movements, by making the general conduct of each individual known to his neighbour,—a good expedient for preventing abuses.'

There is good sense in this idea; and for those who are to live on the wages of labour in the service of the farmer, cottages on this plan would afford as much domestic business as they could well manage.

As Mr. Young devotes a section at the end of his Report to the subject of *Religion*, so also does Mr. Stone. In general, their principles agree: but in one particular these pious agriculturists are completely at variance. As the *reviewer* appears to us to have the right side of the argument, we shall give his words; though we think that there was no occasion for him to accuse the Secretary of *whining cant*.

'Mr. Young, with that whining cant which so often accompanies the semblance of zeal for the duties of true religion, condemns most severely those who are disposed to allow their labourers to work on the Sundays during a ticklish harvest. He insinuates, nay almost asserts, that they would be better employed in drinking at an alehouse. And does Mr. Young really think that the morals of the lower class of people would be more corrupted by assisting on a Sunday to preserve the sustenance of man, when threatened with destruction by the inclemency of the weather, than by assembling at a public house, and indulging in all the excesses of inebriety? Will the Gospel, whose precepts he affects to be so desirous of enforcing, supply him with sufficient authority for this opinion? Did the Founder of our religion reprehend his disciples for plucking the ears of corn? Did he not justify his healing on the Sabbath, by the example of the Scribes and Pharisees, who made no hesitation to draw an ox or an ass out of a pit on that day? The last harvest was most singularly unfavourable. Mr. Young, in his *pamphlet on the Scarcity of Provisions*, tells us that the poor now feel the consequences of it from the severest pressure of famine. Will, therefore, any man, whose mind is not darkened by the thickest clouds of prejudice, assert, that to open and dry a sheaf of corn on a Sunday of the last autumn, was more criminal than to get drunk at a public house? Mr. Young seems to forget that true religion consists in subdued desires, purity of heart, and unrepining acquiescence in the divine decrees; that the weightier matters of the law are of the moral kind;

and

and that the solemnization of Sunday is merely ritual, and only valuable as it is subservient to the interests of morality.'

In the course of this Review, Mr. Stone makes various extracts from his own Report published in 1794.—On the whole, though he treats Mr. Y. sometimes with contempt, and sometimes with a warmth which may be called acrimonious, (however he may disclaim personal animosity,) yet he must be allowed to evince a considerable acquaintance with the county of Lincoln; and, as he adopts Mr. Young's arrangement in the division of his work, this volume may be consulted as a body of notes on the Secretary's Agricultural Survey.

It was not to be expected that Mr. Stone would be very gracious to Lord Somerville in his appendix, any more than to Mr. Young in the body of his work; especially after the mention made of his Lordship in the prefatory address. Indeed he writes as if he *owed them both a grudge*, and was resolved to *pay them off handsomely*. Sir John Sinclair is highly extolled; and the Board of Agriculture under his presidency is asserted to have approached as near perfection, as in the infancy of the institution could fairly have been expected. In paying this compliment at the end of his book to Sir John and the Board, Mr. Stone apparently forgets what he had said at the beginning; and probably it would not here have been introduced, had it not originated in the design of mortifying Lord S. by the comparison: who, while he reads the praises of the Baronet, is told that his own late publication affords less evidence of ability than good intention. We, however, maintain our opinion that it manifests both; and if his Lordship has erred in little matters, his observations are calculated to promote that discussion and experiment which lead to truth and public utility. Instead of examining Lord S.'s Poor Bill, (which is indeed a weakly infant,) Mr. Stone proposes a more complete system or theory of his own; which to us appears to be impracticable, but to contain a variety of excellent and very sound principles, that ought to form the basis of our poor laws. He lays it down as a maxim that

'The best support the poor can receive is from themselves. That therefore the maxims adopted at Hamburgh, in the execution of a similar plan, cannot be too strongly recommended, viz. That every allowance, which supersedes the necessity of working, becomes a premium to idleness: that labour, not alms, should be offered to all, who have any ability to work, however small that ability may be: that one shilling which the poor man earns, does him more real service than two that are given him: that, if the manner in which relief is given be not a spur to industry, it becomes in effect a premium to sloth and profligacy: and that if the mere support of a

pauper is above what any industrious person in the same circumstances could earn, idleness will become more profitable than industry, and *beggary* a better trade than the *workshop.*'

At the conclusion of the present war, it may be expedient completely to revise our system of poor laws; and then, we may hope, this principle will be made to pervade the whole.

Having imbibed a prejudice against the use of the Horse in agriculture, Lord Somerville contemplates him as the animal of scarcity, and tells us that the practice of importing corn, and the use of the heavy cart-horse were adopted together. On the other side, Mr. Stone is the advocate for the horse against oxen; and he attributes the scarcity, or the necessity for importation from the period mentioned by his Lordship, to unfavourable seasons.

Under the head of *Sheep and Wool,* Mr. Stone opposes Lord S.'s argument in favour of the Spanish breed; and he contends that it would not be for the interest of the sheep-master to rely on an improvement of *one* of the properties or qualities of an animal, which property, however improved, can only be a *secondary consideration.* In short, he thinks that we had better buy than attempt to grow Spanish wool.—The *pro* and the *con.* on this subject, will be found in these two books.

Strictures on the Resolutions respecting the inclosure and improvement of waste lands, communicated by the House of Commons to the House of Lords on the 19th of May, 1800, conclude this volume; and, coming from a professional and experienced man, they may be thought to merit consideration. That Mr. Stone has been in the habit of reflecting and discriminating, the whole of this work will bear testimony: but his good sense would have been more acceptable to the public, if it had been less alloyed by personal sarcasms and acrimonious expressions.

Mo-y.

ART. VI. *The Works of Robert Burns,* with an Account of his Life, &c. &c.

[*Article concluded from p.* 286.]

HAVING already accompanied Burns to the time of his departure from his country retirement, we shall now attend him in Edinburgh; where his genius and talents introduced him to the notice of persons of rank and learning. It is no wonder that in this situation he found himself particularly happy; since even those men, in whose minds the social feelings had less influence than in that of the Ayrshire poet, must find great enjoyment from being admitted into such society:

society: *haud inexperti loquimur;* few cities can boast of a greater assemblage of literary and ingenious men, and in none is a more agreeable intercourse maintained. Burns's introduction was produced by his merited celebrity; and his powers of conversation secured that applause which his writings had previously excited. He is thus described by Professor Dugald Stewart, who knew him well, in a letter addressed to Dr. Currie:

" I do not recollect whether it appears or not from any of your letters to me that you had ever seen Burns. If you have, it is superfluous for me to add, that the idea which his conversation conveyed of the powers of his mind, exceeded, if possible, that which is suggested by his writings. Among the poets whom I have happened to know, I have been struck, in more than one instance, with the unaccountable disparity between their general talents, and the occasional inspirations of their more favoured moments. But all the faculties of Burns' mind were, as far as I could judge, equally vigorous; and his predilection for poetry, was rather the result of his own enthusiastic and impassioned temper, than of a genius exclusively adapted to that species of composition. From his conversation I should have pronounced him to be fitted to excel in whatever walk of ambition he had chosen to exert his abilities.

" Among the subjects on which he was accustomed to dwell, the characters of the individuals with whom he happened to meet, was plainly a favourite one. The remarks he made on them were always shrewd and pointed, though frequently inclining too much to sarcasm. His praise of those he loved was sometimes indiscriminate and extravagant; but this, I suspect, proceeded rather from the caprice and humour of the moment, than from the effects of attachment in blinding his judgment. His wit was ready, and always impressed with the marks of a vigorous understanding; but, to my taste, not often pleasing nor happy. His attempts at epigram in his printed works, are the only performances perhaps, that he has produced, totally unworthy of his genius."

In the summer of 1788, Burns, being in possession of five hundred pounds obtained from the sale of his poems, hired the farm of Ellisland, situated on the banks of the river Nith, six miles above Dumfries. He had been previously recommended to the Board of Excise, and his name had been put on the list of candidates for the humble office of a gauger or exciseman: which appointment he afterward obtained,—unfortunately for his health and his morals, since the situation frequently exposed him to that species of temptation which he was the least qualified to resist, and confirmed him in a pernicious habit which effected his destruction.

' The situation in which Burns now found himself was calculated to awaken reflection. The different steps he had of late taken, were in their nature highly important, and might be said to have, in some

measure, fixed his destiny. He had become a husband and a father; he had engaged in the management of a considerable farm, a difficult and laborious undertaking; in his success the happiness of his family was involved; it was time therefore to abandon the gaiety and dissipation of which he had been too much enamoured: to ponder seriously on the past, and to form virtuous resolutions respecting the future. That such was actually the state of his mind, the following extract from his common-place book may bear witness.

Ellisland, Sunday, 14th June, 1788.

"This is now the third day that I have been in this country. 'Lord, what is man!' What a bustling little bundle of passions, appetites, ideas, and fancies! And what a capricious kind of existence he has here! * * * There is indeed an elsewhere, where, as Thomson says, *virtue sole survives.*

"Tell us, ye dead;
Will none of you in pity disclose the secret,
What 'tis you are and we must shortly be?
——————————A little time
Will make us wise as you are, and as close."

"I am such a coward in life, so tired of the service, that I would almost at any time with Milton's Adam, 'gladly lay me in my mother's lap, and be at peace.'

"But a wife and children, bind me to struggle with the stream, till some sudden squall shall overset the silly vessel, or in the listless return of years, its own craziness reduce it to a wreck. Farewell now, to those giddy follies, those varnished vices, which, though half-sanctified by the bewitching levity of wit and humour, are at best but thriftless idling with the precious current of existence; nay, often poisoning the whole, that like the plains of Jericho, *the water is naught and the grounds barren,* and nothing short of a supernaturally gifted Elisha can ever after heal the evils.

"Wedlock, the circumstance that buckles me hardest to care, if virtue and religion were to be any thing with me but names, was what in a few seasons I must have resolved on; in my present situation it was absolutely necessary. Humanity, generosity, honest pride of character, justice to my own happiness for after life, so far as it could depend (which it surely will a great deal) on internal peace; all these joined their warmest suffrages, their most powerful solicitations, with a rooted attachment, to urge the step I have taken. Nor have I any reason on *her* part to repent it.—I can fancy how, but have never seen where, I could have made a better choice. Come then, let me act up to my favourite motto, that glorious passage in Young—

"On reason build, resolve,
That column of true majesty in man!"

It is greatly to be regretted that it proved to be so much easier for the poet to form good resolutions than to fulfil them.

At the end of the year 1791, Burns resigned his farm to his landlord Mr. Miller, after having occupied it for more than three

three years; and having disposed of his crop and stock on Ellisland by public auction, he removed to a small house which he had taken at Dumfries. Here he was most exposed *to the sin which so easily beset him*, and his irregularities grew into habits. 'Among the inhabitants of Dumfries,' Dr. Currie observes, 'there were never wanting persons to share his social pleasures; to lead or accompany him to the tavern; to partake in the wildest sallies of his wit, to witness the strength and degradation of his genius.'—On this unpleasing subject we will no longer detain our readers, but hasten to inform them that, on the 21st of July, 1796, 'the sufferings of this great but ill-fated genius were terminated, and a life was closed in which virtue and passion had been at perpetual variance.'

Burns had belonged to the corps of Gentlemen Volunteers of Dumfries, and they determined to bury him with military honours; in which laudable purpose they were assisted by the Fencible Infantry of Angus-shire, and the regiment of cavalry of the Cinque Ports at that time quartered at Dumfries.—'The spectacle was in a high degree grand and solemn, and accorded with the general sentiments of sympathy and sorrow which the occasion had called forth.'—On the day on which the remains of Burns were consigned to his parent earth, his posthumous son was born: but he was not destined to a long life, and now inhabits the same grave with his parent.

The person of this extraordinary but ill-fated man is thus described, and his genius is thus delineated, by the masterly hand of his biographer:

'Burns, as has already been mentioned, was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed; and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled however with an expression of deep penetration, and of calm thoughtfulness approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which however bespoke a mind conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness and of repelling

pelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added, a rapid and distinct apprehension, a most powerful understanding, and a happy command of language—of strength as well as brilliancy of expression—we shall be able to account for the extraordinary attractions of his conversation—for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners, the impression of taste, and even of elegance, which in the company of men they seldom possessed. This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naiveté*, that no man's conversation ever *carried her so completely off her feet* as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours, there was a charm about Burns which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No languor could be felt in the society of a man who passed at pleasure from *grave to gay*, from the ludicrous to the pathetic, from the simple to the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

'This indeed is to represent Burns in his happiest phasis. In large and mixed parties, he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn, jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was on the other hand proud, irrascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgment. This

was

was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

'On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience and self-denial; which by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and by indulgence, to increase that sensibility, which in the present form of our existence is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune!'

This biographical memoir, which we have read with unmixed satisfaction as far as the writer of it was concerned, is concluded with some admirable observations on the peculiar dangers to which poets and persons of extreme sensibility are exposed; and on the most probable means by which their pernicious influence may be avoided. In these remarks, Dr. Currie proves himself to be not only a writer of refined taste, but a man of observation, virtue, and benevolence.

We trust that we shall be more than *excused* for the length of our extracts, when our readers recollect the genius and the misfortunes of Burns; with the additional claim of the present work to public attention, from the good taste, the varied information, and the judicious remarks displayed by the editor, and above all from the charitable motive in which the publication originated. By subscriptions received in Dumfries and its neighbourhood, in other parts of Scotland, and in some parts of England, (particularly London and Liverpool,) the sum of seven hundred pounds was raised; by which means, the widow and four surviving children were rescued from immediate distress, and the most melancholy of the forebodings of Burns was happily disappointed. 'It is true, (observes Dr. Currie,) this sum, though equal to their present support, is insufficient to secure them from future penury. Their hope in regard to futurity

futurity depends on the favourable reception of these volumes from the public at large, in the promoting of which the candour and humanity of the reader may induce him to lend his assistance.'—Such a hope in this country can never be disappointed!

Besides the materials which we have already noticed in this volume, we have read with some pleasure memoirs of the poet by a lady, (Mrs. Dunlop of Dunlop;) criticisms by Dr. Currie on the writings of Burns, including observations on Poetry in the Scottish Dialect; remarks on Scottish Literature; and some pathetic tributary verses on the death of Burns, by Mr. Roscoe.

We have dwelt so long on the contents of the first volume, that we must, however reluctantly, dismiss the remainder with a shorter notice. The second volume is occupied by the Poet's general correspondence; in which are discoverable so many marks of good sense, and so many instances of felicity of expression, that we are inclined to concur in opinion with the late Dr. Robertson, who remarked that Burns's prose productions were nearly equal in merit to his poetical effusions. In epistolary composition, he certainly excelled; which may in some measure be attributed to a circumstance thus related by his brother Gilbert:

"Luckily in place of the *complete Letter-Writer* he got by mistake a small collection of letters by the most eminent writers, with a few sensible directions for attaining an easy epistolary stile. This book was to Robert of the greatest consequence. It inspired him with a strong desire to excel in letter-writing, while it furnished him with models by some of the first writers in our language."

To enable our readers to judge of the degree of advantage which he derived from the possession and study of this collection, we shall present them with a few specimens of his letters. The first which we shall select is one of four addressed to a female friend who afterward rejected his suit:

'I verily believe, my dear E., that the pure genuine feelings of love, are as rare in the world as the pure genuine principles of virtue and piety. This I hope will account for the uncommon style of all my letters to you. By uncommon, I mean, their being written in such a serious manner, which to tell you the truth, has made me often afraid lest you should take me for some zealous bigot, who conversed with his mistress as he would converse with his minister. I don't know how it is, my dear; for though, except your company, there is nothing on earth gives me so much pleasure as writing to you, yet it never gives me those giddy raptures so much talked of among lovers. I have often thought that if a well grounded affection be not really a part of virtue, 'tis something extremely akin to it. Whenever the thought of my E. warms my heart, every feeling of humanity, every principle of generosity, kindles in my breast. It ex-

tinguishes every *dirty spark* of malice and envy, which are but too apt to infest me. I grasp every creature in the arms of universal benevolence, and equally participate in the pleasures of the happy, and sympathize with the miseries of the unfortunate. I assure you, my dear, I often look up to the divine disposer of events, with an eye of gratitude for the blessing which I hope he intends to bestow on me, in bestowing you. I sincerely wish that he may bless my endeavours to make your life as comfortable and happy as possible, both in sweetening the rougher parts of my natural temper, and bettering the unkindly circumstances of my fortune. This, my dear, is a passion at least in my view, worthy of a man, and I will add, worthy of a Christian. The sordid earth-worm may profess love to a woman's person, whilst in reality his affection is centered in her pocket; and the slavish drudge may go a wooing as he goes to the horse-market, to chuse one who is stout and firm, and as we may say of an old horse, one who will be a good drudge and draw kindly. I disdain their dirty, puny ideas. I *would* be heartily out of humour with myself, if I thought I were capable of having so poor a notion of the sex, which were designed to crown the pleasures of society. Poor devils! I don't envy them their happiness who have such notions. For my part I propose quite other pleasures with my dear partner.'

* * * * * *

The warmth of his heart is strongly marked in the following letter to Mrs. Dunlop, a lady descended from the family of Wallace, who honoured him with a long and intimate friendship:

'Madam, 'Edinburgh, March 22d, 1787.

'I read your letter with watery eyes. A little, very little while ago, *I had scarce a friend but the stubborn pride of my own bosom;* now I am distinguished, patronised, befriended by you. Your friendly advices, I will not give them the cold name of criticisms, I receive with reverence. I have made some small alterations in what I before had printed. I have the advice of some very judicious friends among the literati here, but with them I sometimes find it necessary to claim the privilege of thinking for myself. The noble Earl of Glencairn, to whom I owe more than to any man, does me the honor of giving me his strictures: his hints, with respect to impropriety or indelicacy, I follow implicitly.

'You kindly interest yourself in my future views and prospects; there I can give you no light. It is all

> "Dark as was Chaos ere the infant sun
> Was roll'd together, or had try'd his beams
> Athwart the gloom profound."

'The appellation of a Scottish bard, is by far my highest pride; to continue to deserve it is my most exalted ambition. Scottish scenes and Scottish story are the themes I could wish to sing. I have no dearer aim than to have it in my power, unplagued with the routine of business, for which heaven knows I am unfit enough, to make leisurely pilgrimages through Caledonia; to sit on the fields of

of her battles; to wander on the romantic banks of her rivers; and to muse by the stately towers or venerable ruins, once the honored abodes of her heroes.

'But these are all Utopian thoughts: I have dallied long enough with life; 'tis time to be in earnest. I have a fond, an aged mother to care for; and some other bosom ties perhaps equally tender. Where the individual only suffers by the consequences of his own thoughtlessness, indolence, or folly, he may be excusable; nay shining abilities, and some of the nobler virtues may half sanctify a heedless character; but where God and nature have entrusted the welfare of others to his care; where the trust is sacred, and the ties are dear, that man must be far gone in selfishness, or strangely lost to reflection, whom these connexions will not rouse to exertion.

'I guess that I shall clear between two and three hundred pounds by my authorship; with that sum I intend, so far as I may be said to have any intention, to return to my old acquaintance, the plough, and, if I can meet with a lease by which I can live, to commence farmer. I do not intend to give up poetry: being bred to labor secures me independence, and the muses are my chief, sometimes have been my only, enjoyment. If my practice second my resolution, I shall have principally at heart the serious business of life; but while following my plough, or building up my shocks, I shall cast a leisure glance to that dear, that only feature of my character, which gave me the notice of my country, and the patronage of a Wallace.

'Thus, honored madam, I have given you the bard, his situation, and his views, native as they are in his own bosom.'

* * * * * * * * * *

His taste and his powers of criticism appear in no unfavourable point of view in the following extract from another letter to Mrs. Dunlop.

'Madam, 'Mauchline, 4th May, 1788.

'Dryden's *Virgil* has delighted me. I do not know whether the critics will agree with me, but the *Georgics* are to me by far the best of Virgil. It is indeed a species of writing entirely new to me; and has filled my head with a thousand fancies of emulation: but alas! when I read the *Georgics*, and then survey my own powers, 'tis like the idea of a Shetland poney, drawn up by the side of a thorough-bred hunter, to start for the plate. I own I am disappointed in the *Æneid*. Faultless correctness may please, and does highly please the lettered critic; but to that aweful character I have not the most distant pretensions. I do not know whether I do not hazard my pretensions to be a critic of any kind, when I say that I think Virgil in many instances, a *servile* copier of Homer. If I had the *Odyssey* by me, I could parallel many passages where Virgil has evidently copied, but by no means improved, Homer. Nor can I think there is any thing of this owing to the translators; for, from every thing I have seen of Dryden, I think him in genius, and fluency of language, Pope's master. I have not perused Tasso enough to form an opinion: in some future letter, you shall have my ideas of him; though I am conscious

conscious my criticisms must be very inaccurate, and imperfect, as there I have ever felt and lamented my want of learning most.'

From the following billet, it will appear that Burns could return a compliment with as much grace, perhaps, as if he had been bred under the polished Earl of Chesterfield:

'*To Lady* W. M. CONSTABLE, *acknowledging a Present of a valuable Snuff-box, with a fine Picture of Mary Queen of Scots on the lid.*

'My Lady,

'Nothing less than the unlucky accident of having lately broken my right arm, could have prevented me the moment I received your ladyship's elegant present by Mrs. Miller, from returning you my warmest and most grateful acknowledgments. I assure your ladyship, I shall set it apart: the symbols of religion shall only be more sacred. In the moment of poetic composition, the box shall be my inspiring genius. When I would breathe the comprehensive wish of benevolence for the happiness of others, I shall recollect your ladyship; when I would interest my fancy in the distresses incident to humanity, I shall remember the unfortunate Mary.'

We shall terminate our extracts with the Poet's own account of his religious sentiments.

'To Mrs. Dunlop,

'Dear Madam, 'Ellisland, 21st June, 1789.

'Will you take the effusions, the miserable effusions of low spirits, just as they flow from their bitter spring. I know not of any particular cause for this worst of all my foes besetting me, but for some time my soul has been beclouded with a thickening atmosphere of evil imaginations and gloomy presages.

* * * * * * *

Monday evening.

'I have just heard * * * * * * * give a sermon. He is a man famous for his benevolence, and I revere him; but from such ideas of my Creator, good Lord deliver me! Religion, my honored friend, is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich. That there is an incomprehensible Great Being, to whom I owe my existence, and that he must be intimately acquainted with the operations and progress of the internal machinery, and consequent outward deportment of this creature which he has made; these are, I think, self-evident propositions. That there is a real and eternal distinction between virtue and vice, and consequently that I am an accountable creature; that from the seeming nature of the human mind, as well as from the evident imperfection, nay, positive injustice, in the administration of affairs, both in the natural and moral worlds, there must be a retributive scene of existence beyond the grave; must, I think, be allowed by every one who will give himself a moment's reflection. I will go farther, and affirm, that from the sublimity, excellence, and purity of his doctrine and precepts, unparalleled by all the

the aggregated wisdom and learning of many preceding ages, though *to appearance*, he himself was the obscurest and most illiterate of our species; therefore Jesus Christ was from God.

* * * * * *

'Whatever mitigates the woes, or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity.

'What think you, Madam, of my creed? I trust that I have said nothing that will lessen me in the eye of one, whose good opinion I value almost next to the approbation of my own mind.'

In Vol. III. are contained the author's poetical productions, which were mentioned at considerable length in the M. Rev. vol. lxxv.; and the work is concluded by a fourth volume, containing the correspondence between Burns and Mr. Thomson, on the subject of a select collection of Scottish airs for the voice, published by the latter. To these letters are added the greater number of the songs furnished by Burns for Mr. Johnson's publication intitled "*The Scots Musical Museum;*" and such others of his poems, not before published, 'as seemed not unworthy of seeing the light.'

After the copious extracts which we have made, and the sentiments which we have already expressed, it is unnecessary for us now to state that our opinion of this work is highly favourable: but we must add a suggestion that, in a future edition, the materials may be condensed with advantage, and some repetitions may be omitted.

S.R.

ART. VII. *A Defence of the Profession of an Actor.* 8vo. 1s. 6d. Miller. 1800.

THE complaint which has lately been urged, that the public do not manifest sufficient personal respect for actors and actresses, though their talents are acknowledged and applauded, is, in our opinion, ill-founded. Whenever their conduct in private life has qualified them for admission into the houses of persons of rank and respectability, they have been courted instead of excluded, and invited as rarities in the most select parties. Many persons now living can remember *Colley Cibber* in White's old club, which was composed chiefly of nobility and the first commoners of the time, who had found it and continued to make it extremely difficult to be elected. *Garrick*'s company was sought by all families of the first class for birth, learning, talents, taste, and morality. *Quin*, in the latter part of his life especially, was as much admired for his wit and probity off the stage, as he had been before applauded on it. Even

Even *Foote*, though a profligate and depraved character, was not only admitted but courted in the society of men of wit and learning. Mr. *Kemble* also, of the present day, has no reason to complain of neglect either on or off the stage.

Among females, Mrs. *Oldfield* and Mrs. *Cibber*, whose conduct in private life was not immaculate, were often invited to select parties of ladies of high rank; and Mrs. *Pritchard*, Miss *Macklin*, Miss *Farren*, Mrs. *Siddons*, Miss *Wallace*, and others, whose characters in private life have not only been innocent but exemplary, have been received on the most reputable footing in all assemblies, and in families of the first distinction in the kingdom.

What respect the pompous and labouring author of this pamphlet, who is mounted on stilts as high as those on which Harry Carey stood when he wrote *Chrononhotonthologos*, or Johnson when he acted *Hurlo Thrumbo*, is desirous of having bestowed on the whole corps of actors and actresses of all ranks, indiscriminately, we know not; when only a voice and talents for tragic declamation, or humour and singularity for comic representation, have already rewarded the possessors of those faculties with applause, fame, and high salaries. More qualifications than these are requisite for the society of persons of education, good-breeding, and morality. Many actors and actresses, who have given great pleasure and received great applause on the stage in particular parts, are ignorant, vulgar, without knowlege of the world, good morals, good-breeding, wit, or any of the necessary talents for conversation; and would be at best but a dead weight on society, if admitted into what is *truly* called good company.

Thus far in *defence of public gratitude* to the worthy favourites of *Melpomene* and *Thalia*: but we must not yet part with the redoubted champion of these ladies. His history of the stage is confined to the dramatic *writers*. We know little of the *actors*, till the time of Roscius; and every nation, in which the drama has been cultivated, has had its Roscius. The present author owns that the stage, as well as better things, grew corrupt and depraved at the declension of the Roman empire; and that, till the last century, nearly all acting and scenic representations consisted in mysteries, mummeries, buffoonery, and such ribaldry as the magistrates, in the several countries in which they had been tolerated, were obliged to suppress. Indeed, if the inordinate passion of stage-players for applause, at the expence of virtue and morality, from the time of Aristophanes to the present day, had not been corrected, there was nothing so impious, factious, immoral, and indecent, that would not have been exhibited on the stage. The drolls of Bartho-

lomew fair, and the gross humours of Punch, are small relics of what the stage *has* been, and slight specimens of what it *would* be, if wholesome and severe laws had not purified and restrained it.—The author agrees in this opinion, in a passage which will convey to our readers an idea of his style. The Thespian cart being overturned in the reign of Edward III. he says:

'The mischief was not yet rectified. To the ribaldry of these vagabonds succeeded the dramatizing of the mysteries of religion and morality. The sacred characters of the Saviour of mankind and his apostles were daily burlesqued and profaned, until the ascending glory of Johnson and Shakespeare rose upon the horizon. Day now opened upon the world; genius flamed in the firmament; and the whole earth heaved to imbibe the vivifying warmth which exhaled fragrance from its bosom, and spread the wide universe with verdure.'

Is not this *out-stilting Hurlo Thrumbo?*

From what we remember of the stage, we dispute not its utility in lashing vice, in ridiculing folly, and in painting the miseries of man in a high station, which are generated by his own crimes, or the treachery of others; and we have often been instructed as well as amused by its representations:—but the point which we are inclined to dispute with this angry author is the accusation, which he has brought against the public, of ingratitude to actors. Those of the capital have often been charged with (we fear, not unjustly,) loose and profligate manners; and we may be certain that, in France, they were not excommunicated *en masse* without sufficient reason. On our stage, the *Beggar's Opera* is not a lesson for virtue, any more than the *London Cuckolds*, which, in our own memory, was constantly acted on the Lord Mayor's day.

At p. 28. this author is guilty of *felo de-se*, and oversets all his complaints of neglected actors of good conduct and virtuous principles, since he allows single instances of the admission of actors and actresses of great merit into good company; and single instances only are to be found in any profession, of superior worth and talents which enjoy or deserve unusual notice.

A violent Philippic against Managerial tyranny, and as violent an encomium on 'the noble principle of extensive right which reigns in the bosoms of the patriot EIGHT!' carries us a little way behind the curtain, in contemplating the views and designs of this writer; and we now perceive where the shoe pinches, as well as if it were on our own foot. We never deemed this *tweedle dum* and *tweedle dee* quarrel worthy of our attention, and are therefore little qualified to form an opinion on

on the subject: but we can easily perceive on which side our impassioned author has enlisted.

On the whole, this writer has not convinced us that actors and actresses, who deserve countenance and approbation, require an apology or a defence. They are sure of the patronage and even the friendship of the first characters in the kingdom, when talents and conduct unite in endearing them to the public; though inconveniences and mortifications have sometimes happened to great families, which have condescended to admit young actors into their domestic amusements.

Dr. B...y.

ART. VIII. *An Enquiry into the Elementary Principles of Beauty*, in the Works of Nature and Art. To which is prefixed an Introductory Discourse on Taste. By William Thomson. 4to. pp. 230. and 13 Plates. 18s. Boards. Johnson.

THE author of this posthumous publication was a native of Dublin, and a painter by profession, but never attained to any practical eminence in his art. In the outset of his career, he gave some promises of future reputation, but his natural diffidence and some untoward events prevented the fulfilment of those hopes. It is said, in a memoir of him prefixed to this work, that

'Among the specimens which he has left behind him of his own pencil, there is one that was purchased some years ago by the late Earl of Charlemont, which considerably attracted the notice of the *Virtuoso*, and drew from the late President of the Royal Academy a particular compliment: Sir Joshua Reynolds, upon viewing it, said it savoured very strongly of Guido. Addressing himself to Mr. Thomson, he put this question to him, "Did you really paint that picture, Sir;" upon Mr. Thomson's assuring him that he did, "You," rejoined the Knight, "are a most promising artist, and may do what you please." The subject was the head of a beggar.'

Without inquiring whether theoretic knowlege may exist where practical ability fails, we may observe that the present production does not decide the question. Though it may display some metaphysical ingenuity, and some novelty of theory, it does not appear to us to contain much knowlege that is likely to be useful to the artist; nor to establish any principles by which the study of the art may be facilitated, or its progress accelerated. The introductory discourse on Taste occupies nearly half of the book, and is principally employed in explaining, according to the author's own peculiar theory, the mental faculties, and their separate offices and functions. Accurately and fully to analyse the human mind, to discriminate and ascertain its various powers, and to unfold all its secret

springs of pain and pleasure, will perhaps ever remain an object that must attract yet evade the efforts of speculation. In this part of the work before us, we have been more pleased with the simplicity of the structure, and with the perspicuous detail of the system, than we have been satisfied with the accuracy of reasoning, or with the truth of the conclusions. The author considers the human mind as divisible into five powers only; namely, perception, memory, imagination, taste, and judgment. He treats of the several offices and relative importance of each: but we shall confine our remarks principally to what he says concerning *taste*, as he appears to have considered this part of the subject in a new point of view.

'Of the five *outward powers*, or *senses* of the human frame, there are three only which have the capacity of *sensation*, viz. the *smelling*, *feeling*, and *tasting*. The five internal powers of the mind, before enumerated, have but *one* which possesses *sensation* or *feeling*, namely, the TASTE, or *sixth Sense;* and as the mind possesses but five distinct *powers*, of which the *Taste* is one, in order to prevent the embarrassment or perplexity of the reader, who from the opinion of former writers may suppose the mind to possess more, and other different powers, than those above-mentioned, it is here necessary to apprize him, that there are no other; and that *Genius* and *Will*, which other writers, and those also highly respectable, have held to be undoubted and indisputable powers of the mind, do not exist as separate faculties, but are merely *operations* or *actions* impelled by the *Taste*, erroneously considered as powers separate and distinct from it; for, as it is this *sixth sense* alone, which impels us to every action of the body and application of the mind, it will hereafter appear, that *Genius* and *Will* are terms only first invented by injudicious reasoners, and then erroneously applied by such to those operations of the *Taste*, which they had neither rationally considered, nor sufficiently understood.

'This faculty of the human mind, to which the appellation of *Taste* has been given, is, as already noticed, a perfect and distinct *internal sense*, and should, as before observed, be termed the *sixth*. It is possessed in general by all, though in very different degrees, being extended to all its proper objects, external and internal, in some men; but, like the understanding, variously limited and modified with regard to both, in others. It is the seat or sensorium of all the passions; and nothing could affect the human mind, either with desire or aversion, joy or grief, pleasure or pain, love or hatred, or any other passion or emotion, if this power did not exist, there being no other faculty of the mind which can so feel or be affected by them. The other powers of *Memory*, *Imagination*, and *Judgment*, being, as before observed, perfectly *apathetic* or *passionless:* a pleasing or discordant strain of music, a rude expression, or an elegant compliment, are conveyed to the mind by the *hearing;* but it is this *sixth Sense*, or *Taste* alone, that *feels* itself pleased or offended with either: the other powers have not that sensation; but *this*, representing its emotions to the *Judgment*, the latter determines on the subject, with the same certainty

certainty and precision, as could have been effected in a conference between two distinct persons.

'Thus, for example, a person receives a rude shock from another in the street; the *internal sense* (the *Taste*) by the notice she receives from the *outward sense* of *feeling*, is offended and inflamed; and the *judgment* assents to these emotions; till upon examination, the latter finds that the offending person is either a maniac escaped from his keepers, or a blind man without a guide, when immediately she reverses her decree, and the *Taste*, or *internal sense*, in obedience to the *judgment*, acquiesces in her decision, and gives up every sentiment of offence and resentment.

'There are few men, comparatively speaking, in whom this *sense* (the *Taste*) is limited to less than the whole of those objects to which its power naturally extends, and whose influence it was in general formed to receive: but in certain individuals the number of objects which naturally should affect the Taste is not only contracted, or abridged to them, but those objects have also with some, effects directly contrary to what is felt by others. Thus music for example, so generally delightful, affords no pleasure to this peculiar faculty of the mind, in some individuals, and to others it is perfectly disgusting, as already observed.

'But though the power of this *internal sense* in some individuals be so far restrained, as not to extend to the exterior objects of music, painting, and perhaps some others, they yet often possess it, in a very high degree, with regard to the internal objects of the intellect. No man ever tasted more exquisitely the *beautiful* in verse, in thought, and expression, than the late Mr. Pope, as his works every where strongly evince; no man was ever more charmed with praise, or tormented with censure or abuse, even when ill-founded and contemptible, than that admirable poet; which shews the exquisite sensibility of his *Taste* (or *internal sense*), as it was this power alone that so keenly *felt* in both cases; yet he not only received no pleasure from "the concord of sweet sounds," but was on the contrary disgusted with them. It may therefore seem unaccountable, that he who was so totally void of an ear, as it is called, for music, should, notwithstanding, produce the most harmonious verse of any poet since Virgil; but the difficulty is solved, when we reflect, that *verse* may be repeated *mentally* to the *internal sense*, without being conveyed to it by the ear from without. This it was that enabled Pope, Swift, and the late Dr. *Johnson*, to write the most musical numbers, though neither of these excellent writers could either taste, or even endure the harmony of sounds; and the last was so remarkably divested of every idea either of *receiving*, or *conveying* harmony *externally*, that, as I have heard affirmed by several persons, his intimate acquaintance, he never was known to repeat a verse, either of his own, or of any other poet, in which he did not effectually, by his bare recital, destroy every particle of *harmony* it might contain or pretend to.'

In the course of this discussion, the author seems to have involved himself in some inaccuracies and contradictions. In chap. 3d. he says that the organs of seeing, hearing, &c. are only the conveyances through which the mind receives its

impressions; that all sense and perception are in the mind; and that, for this purpose, (see Chap. xii.) the mind possesses that internal sense called taste, which receives the impressions of pain and pleasure: but he afterward tells us, in the same chapter, that of the five senses three only have sensation; that is, for such we understand to be the meaning of the word sensation, are susceptible of the impressions of pain and pleasure. This is evidently contradictory of his first position, namely, that the senses are only the conveyances to the mind. In allowing also sensation to three of the senses, and in denying it to two, the author seems to have violated the rules of analogy; and to have most fancifully, and without any foundation in reason or experiment, stripped them of this power, merely for the sake of conferring it on another new and imaginary sense; the situation of which in the human frame we know not, and the peculiar organ of which no anatomist has ever yet discovered.

Though Mr. Thomson fails, perhaps, in producing complete conviction of the existence of this internal sense as the sensorium of all pain and pleasure, yet we are much disposed to think that Beauty is reducible to some general and unvarying principles; and that every object, which impresses the eye, has a peculiar property of affecting us either with pain or pleasure in some degree, whether the sensation resides in the organ of sight, or in the internal sense of taste. According to Mr. T.;

'BEAUTY, which all admire, and none can account for, is the result of *six* different *accidents*, or *elementary principles*, each of which is a distinct *Beauty* in itself; and consequently communicates that peculiar *Beauty* to every object to which it is joined. All created beings, as well *inanimate* as *animate*, have one or more of these six *Beauties*; and each of these elementary principles, which is added after the *first* (which none are, or can be without) so far increases its beauty, by the addition of such element; and therefore the creature or object, which possesses all the Elementary Principles, is *most*, or *perfectly beautiful* in their kind, as that creature or object, which possesses only *one*, or the *first element* of Beauty, which (as it is said above, all must have) is the *least* so, or of the lowest degree of Beauty; and if there is any creature, or object in the world, which possesses *none* of these six Elementary Principles of Beauty, then such object must necessarily be *ugly*, *deformed*, and *monstrous*; but I much question, whether there is or ever was such (natural) object in the universe.

'The six Elementary Principles of Beauty above alluded to are the following; viz. 1st. The Beauty of *Proportion* or *Fitness*. 2d. The Beauty of *Shape*, or *the Conic Form*. 3d. The Beauty of *Lines*. 4th. The Beauty of *Colours*. 5th. The Beauty of *Variety*. 6th. The Beauty of *Smoothness*.

'Of these six Elementary Principles of Beauty, it is necessary to observe, that the first; viz. *Proportion* or *Fitness*, is *necessary* and

indispensable, as it is the foundation of all *Beauty;* but, being abstractedly without any of the merely *ornamental* Elements of Beauty, it is therefore more immediately the object of *reason* or the *understanding*, than of the *Senses* or the *Taste*. The second and fourth, viz. the Beauty of *Shape*, or the *Conic Form*, and the Beauty of *Colour*, are partly *necessary*, and partly *ornamental*, and are consequently the proper objects, both of the *understanding* and the *Taste*. The third, fifth, and sixth Elements of Beauty are entirely or altogether *ornamental*, and on that account are primarily the objects of the *Taste* or *Sense*, and for the gratification of which only they seem bestowed, and for no other discoverable reason whatsoever, all creatures, man only excepted, being utterly insensible to Beauty.

'The *first* and *second Elementary Principles* were appointed by Almighty wisdom for *our* use and benefit, compizing also that of those creatures to which they respectively apply; but the Beauty of *Lines*, the Beauty of *Colour*, the Beauty of *Variety*, and the Beauty of *Smoothness*, were given merely for our delight, and have no other end or purpose.'

Whether proportion be a principle of beauty has long been a subject of dispute. In opposition to Mr. Burke, whose arguments are here particularly noticed, Mr. Thomson maintains that proportion is not only an element of Beauty, but the first and chief principle of that quality in all bodies; that it is consequently the foundation of the rest; and that it is so necessary, so indispensable a beauty in itself, that it is possessed by every creature, animal or vegetable, whether the other five elementary principles be given or denied.

'By Proportion is not meant here *the measure of relative quantity*, as exclusively understood by *mathematicians;* but strictly and in its true sense with regard to Beauty, it means *Fitness* or *Propriety*. *Proportion*, therefore, in this sense, consists in having the *form* of the object or creature, together with the *number*, *situation*, *power*, and *extension* of its *parts*, such, as of all other, are the best suited to the *use*, *advantage*, *safety*, *necessities*, and *convenience* of the animal or subject on which this gift is bestowed, according to its nature, way of life, and mode or purpose of existence; and as we find that every creature, animal and vegetable, possesses this Beauty of *Proportion* or *Fitness*, which is never omitted, even where all others are added, so there are many creatures to which this *only* is given, and all the others excluded.'

It certainly cannot be denied that any creature, which is without the kind of proportion described in the foregoing definition, must be deformed: but, to a person who is ignorant of the peculiar circumstances under which the creature exists, and in course unconscious of this defect of proportion, such deformity would not convey any idea of ugliness. On the other hand, the most exquisite adaptation of a creature s form to its mode of existence will excite no idea of beauty, in

the mind of an observer who is unconscious of this adaptation; unless it be coupled with some other accident of form or color, with which he has been in the habit of associating an idea of beauty. It will also be rarely found that the clearest conception of most perfect proportion is so powerful, as altogether to counteract the effect of any concomitant ugliness of form or color. It should seem, therefore, that, though a creature cannot be really beautiful without this principle, it may be ugly with it; if its form, or the lines of which its form is composed, if the color with which it is clothed, or if the surface which it presents to the eye, be such as are usually associated with feelings of disgust; and to which, consequently, the ideas of ugliness are annexed.—Mr. Thomson repeatedly asserts that all beauty is intended and produced exclusively for the gratification of the sense of sight alone: if this be true, whatever is beautiful ought to appear so directly and immediately to that sense: yet the ideas of the beauty of proportion, as defined by him, are certainly not excited by any direct impression on the sight, but are the result of the associations of the mind. It appears to us, also, that, according to the author's own definition of proportion, this ought not to be considered as a principle of beauty by itself, but as having formed one of the constituent principles of the beauty of form; since we can have no idea of proportion or fitness in the abstract; nor without considering it with relation to the general form of the creature, or to that of its different parts. It may admit of a question, moreover, whether this principle may not have a relation to the other elementary principles of beauty; and whether there be not also a fitness of lines and colors, as well as a fitness of form. The author's theory, indeed, necessarily excludes all reference to fitness in ascertaining the beauty of his last four elementary principles, by regarding them as merely ornamental, and as given solely for the gratification of man, without any other end or purpose.—There appears to us something extremely fanciful in Mr. T.'s ideas on the beauty of form. He calls the conic the most beautiful of all the simple, or uncompounded forms given to matter.

The concluding part of this work is employed in analyzing the beauty of the female human figure; for, according to this author, the appellation *beautiful* cannot properly be applied to man, and this quality is to be regarded as the distinguishing characteristic of the female part of the human species only. From his observations on this subject, it appears that he formed his ideas principally from the antique; his admiration of which seems to have been carried to a very high degree of enthusiasm.

O.W. ART.

ART. IX. *Philosophical Transactions of the Royal Society of London*, for the Year 1800. Part II. 4to. 13s. Boards. Elmsly and Bremner.

THIS number contains a notification that the Transactions of the Royal Society, for the year 1800, will consist of three parts; and since the delivery of this portion, the third has made its appearance. Ere long, also, the first part for this year will probably be printed. We must therefore confine our present analysis to one article, although it will extend to a considerable length.—As all the papers which now pass under review belong, according to our usual mode of arrangement, to the class of

PHILOSOPHICAL PAPERS,

We shall begin with the first that occurs in the volume.

On double Images caused by atmospherical Refraction. By William Hyde Wollaston, *M.D. F.R.S.*

The phænomena of the inversion of objects near the horizon, and of the elevation or depression of the horizon itself, by means of a strong atmospherical refraction, are now well known. Mr. Huddart first took notice of a distinct image, inverted beneath the object itself; and, in the volume of the Philosophical Transactions for 1797, he described several appearances of this kind. He also suggested, with a view to the explanation of them, that the lowest strata of the air were at that time endued with a weaker refractive power than others at a small elevation. Mr. Vince, in the volume for 1799, mentioned an instance in which erect as well as inverted images were visible above, and not below, the objects themselves; and from tracing the progress of the rays of light, he concluded that these appearances were owing to unusual variations of increasing density in the lower strata of the atmosphere. Mr. Dalby, in the volume for 1795, informed us that the top of a hill appeared detached, as the sky was seen under it; in which case an inversion probably occurred; so that the lower half of the portion detached was an inverted image of the upper, because the sky could not be seen under it otherwise than by an inverted course of the rays.—Such are the phænomena which the ingenious author of the present paper undertakes to explain, by means of a theory and a series of experiments that may be easily applied to other cases of a similar kind. He first reduces the general laws of refraction, depending on these successive variations of increasing and decreasing density, to which fluids in general are liable, to the three following propositions:

'1. If the density of any medium varies by parallel indefinitely thin strata, any rays of light moving through it in the direction of

the strata, will be made to deviate during their passage, and their deviations will be in proportion to the increments of density where they pass.—

'2. When two fluids of unequal density are brought into contact, and unite by mutual penetration; if the densities at different heights be expressed by ordinates, the curve which terminates these ordinates will have a point of contrary flexure.— —

'3. If parallel rays pass through a medium varying according to the preceding proposition, those above the point of contrary flexure will be made to diverge, and those below the same point will converge, after their passage through it.'

Hence Dr. W. infers that any object, seen through the inclined concave part of the curve, would appear elevated, erect, and diminished: an object seen through that part, which is convex and inclined, would be elevated; if situated beyond the focus of visual rays from the eye, it would appear inverted; and below the point, at which the curve terminates, vision would be direct;—an object might be so situated as to be seen in all three ways, viz. erect, inverted, and erect again, at the same time. The author has given figures, to which he refers, for the illustration and proof of these principles.

Dr. W. next proceeds to confirm his theory by a number of experiments; which serve to shew that the contiguity of two fluids, of unequal density, is capable of occasioning all the appearances that have been observed; and also to manifest by what means the air may be made to exhibit similar phænomena. He conceives that all the appearances, described by Mr. Huddart, arose from a mere difference of temperature; and not, as that gentleman imagined, from any diminution of refractive power in the lower strata of the air by evaporation, which would produce a contrary effect. A quick evaporation, occasioned by a free current of air passing over any surface of considerable extent, and thus bringing greater differences of density contiguous to it, would serve to increase the refraction; and this rapid evaporation, Dr. W. thinks, will fully account for the phænomenon witnessed by Mr. Latham: who, in the Phil. Trans. for 1796, described an extraordinary elevation of the coast of France, so as to render it visible from the beach at Hastings and other parts of Sussex. A similar fact is stated by De la Lande, (Astron. Tom. 2.) who says that the mountains of Corsica, at the distance of more than 100 miles, are occasionally visible from Genoa.

From some experiments here recited, Dr. W. infers that evaporation from the surface of the sea, in such a state of the atmosphere as would allow the lower strata to be saturated, is capable of occasioning all the phænomena that have been described, and probably those which were observed by Mr. Vince.

He

He adds; 'Since heat alone tends to depress objects, and evaporation produces apparent elevation, it is probable, that in the instance of refraction related by Mr. Dalby, the heat of the sun was the principal agent, and that the moisture rather tended to counteract than assist its action.' 'Simple inversion (he says) may generally be seen, when the sun shines upon a *dry* even road of $\frac{1}{3}$ or $\frac{1}{2}$ mile extent; but when the ground has been wet, I have rarely seen it, and have even failed of discerning it, when the heat has been sufficient to raise a steam from the ground.' For other particulars, we must refer to the paper before us; in which the subject has been fully discussed, and, in our opinion, every difficulty attending it satisfactorily obviated.

Investigation of the Powers of the prismatic Colours to heat and illuminate Objects; with Remarks, that prove the different Refrangibility of radiant Heat. To which is added, an Inquiry into the Method of viewing the Sun advantageously, with Telescopes of large Apertures and high magnifying Powers. By William Herschel, *LL.D. F.R.S.*

Dr. H. introduces this very curious paper with stating the advantage which results from doubting the truth of principles, that have been long and generally acknowleged; and to his scepticism, if we may so call it, with relation to a fact that has been universally admitted, we are indebted for a singular discovery. In consequence of some experiments relating to the method of viewing the sun with large telescopes to the greatest advantage, in which various combinations of differently coloured darkening glasses were used, he found that with some of them he felt a sensation of heat accompanied with little light, and with others he had much light and scarcely any heat. Hence he was led to surmise that the primitive rays might possess very different *heating* as well as *illuminating* powers. Some rays, he conjectured, might be better adapted to produce heat, and others to afford light; and he determined to decide the question by experiment.

To ascertain the *heating power* of coloured rays, he provided the following simple apparatus, of which a drawing is annexed. A rectangular piece of pasteboard was fixed in a frame, mounted on a stand, and moveable on two centers, in the manner of a common swing-glass. In this pasteboard he cut an opening, somewhat larger than the ball of a thermometer, and long enough to admit the passage of one of the prismatic colours in its whole extent. He then placed three thermometers, the balls of which were blacked with japan ink, and their scales being disengaged from the balls, on small inclined planes. The apparatus, consisting of the framed pasteboard and thermometers,

mometers, was placed on a small plain board in such a manner, that it might be moved without any derangement of the relative position of its different parts. A prism, moveable on its axis, was then fixed in the upper part of an open window, at right angles to the solar ray, and turned about till its refracted coloured spectrum became stationary on a table placed at a proper distance from the window. The board to which the apparatus was annexed was set on this table, and so situated as to let the rays of one colour pass through the opening in the pasteboard. The moveable frame was then adjusted so as to be perpendicular to the rays proceeding from the prism; and the inclined plane, bearing the three thermometers, with their balls arranged in a line, was set so near to the opening, that any one of them might easily be advanced far enough to receive the irradiation of the colour which passed through the opening, while the rest remained close by, under the shade of the pasteboard.

With this apparatus, Dr. H. proceeded to make his experiments. Having arranged his three thermometers in their proper position, he waited till they were stationary. He then advanced one of them (No. 1.) to the red rays, while the other two were near it in the shade; and observing the degrees indicated by them, he found that, in about 8 or 10 minutes No. 1. manifested a rise of $6\frac{1}{4}$ degrees produced by the red rays, compared with the other two standard thermometers. Having restored this thermometer to the temperature of the room, he exposed it again to the red rays; and comparing it with the standard thermometer No. 2. he observed that, in 10 minutes, the red rays made the thermometer rise 7 degrees. In another experiment, the green rays occasioned a rise in the same time of $3\frac{1}{4}$ degrees; and the violet rays caused an ascent of 2 degrees. On exposing No. 2. to the red rays, and comparing it with No. 3., it rose $2\frac{3}{4}$ degrees in 5 minutes; and in another experiment, to 4 degrees in the same time. In one case, it rose in the green rays $1\frac{1}{2}$ degree, and in another 2 degrees.

From the experiments with No. 1., he deduced the proportion of 55 to 26 for the power of heating in red to that in green, and 55 to 16 for that of red to that of violet; and taking the result from the experiments with No. 2., he obtained the proportion of 55 to 24,2, or more than $2\frac{1}{4}$ to 1 for the heating power of red rays compared with that of green, and about $3\frac{1}{2}$ to 1 for that of red compared with that of violet. —On the whole, it appears that the heating power of the prismatic colours is very far from being equally distributed, and that the red rays possess it in the greatest degree.

The

The next course of experiments relates to the *illuminating power* of coloured rays. The instrument deemed most convenient for this purpose was the miscroscope applied to the vision of opake objects. Having placed an object of this kind under a double microscope, and having set a prism in the window so as to make the coloured image of the sun stationary on the table on which the microscope was placed, Dr. H. caused the differently coloured rays to fall successively on the object, by advancing the microscope (which magnified 27 times) into their light. By attentive and repeated inspection, it was found that 'the object was very well seen in red; better in orange; and still better in yellow; full as well in green; but to less advantage in blue; indifferently well in indigo, and with more imperfection in violet.' Higher magnifying powers were afterward used, and many different objects were applied to the microscope. The experiments made with them in various circumstances are here minutely recited: but we can only repeat the conclusion deduced from them; viz.

'The red-making rays are very far from having the illuminating power in any eminent degree. The orange possess more of it than the red, and the yellow rays illuminate objects still more perfectly. The maximum of illumination lies in the brightest yellow or palest green. The green itself is nearly equally bright with the yellow; but, from the full deep green, the illuminating power decreases very sensibly; that of the blue is nearly upon a par with that of the red; the indigo has much less than the blue; and the violet is very deficient. With regard to the principle of distinctness, there appears to be no deficiency in any of the colours.'—'May not the chemical properties of the prismatic colours be as different as those which relate to light and heat?'—'If the power of heating, as we now see, be chiefly lodged in the red-making rays, it accounts for the comfortable warmth that is thrown out from a fire, when it is in the state of a red glow; for the heat which is given by charcoal, coke, or balls of small-coal mixed up with clay, used in hot-houses; all which, it is well known, throw out red light. It also explains the reason why the yellow, green, blue, and purple flames of burning spirits mixed with salt, occasion so little heat that a hand is not materially injured, when passed through their coruscations. If the chemical properties of colours also, when ascertained, should be such, that an acid principle, for instance, which has been ascribed to light in general, on account of its changing the complexion of various substances exposed to it, may reside only in one of the colours, while others may prove to be differently invested, it will follow, that bodies may be variously affected by light, according as they imbibe and retain, or transmit and reflect, the different colours of which it is composed.'

The experiments already recited establish a curious and important fact; viz. that 'radiant heat, as well as light, whether they

they be the same or different agents, is not only refrangible, but is also subject to the laws of the dispersion arising from its different refrangibility.'

'The whole quantity of radiant heat contained in a sun-beam, if this different refrangibility did not exist, must inevitably fall uniformly on a space equal to the area of the prism; and, if radiant heat were not refrangible at all, it would fall upon an equal space, in the place where the shadow of the prism, when covered, may be seen. But, neither of these events taking place, it is evident that radiant heat is subject to the laws of refraction, and also to those of the different refrangibility of light. May not this lead us to surmise, that radiant heat consists of particles of light of a certain range of momenta, and which range may extend a little farther, on each side of refrangibility, than that of light?'

By several experiments, not here reported, the author concludes that the maximum of illumination has little more than half the heat of the full red rays; and from other experiments, he infers that the full red falls still short of the maximum of heat, which perhaps lies even a little beyond visible refraction.

'In this case (says the Doctor) radiant heat will at least partly, if not chiefly, consist, if I may be permitted the expression, of invisible light; that is to say, of rays coming from the sun, that have such a momentum as to be unfit for vision. And admitting, as is highly probable, that the organs of sight are only adapted to receive impressions from particles of a certain momentum, it explains why the maximum of illumination should be in the middle of the refrangible rays; as those which have greater or less momenta, are likely to become equally unfit for impressions of sight. Whereas, in radiant heat, there may be no such limitation to the momentum of its particles. From the powerful effects of a burning lens, however, we gather the information, that the momentum of terrestrial radiant heat is not likely to exceed that of the sun; and that, consequently, the refrangibility of *calorific* rays cannot extend much beyond that of *colourific* light. Hence we may also infer, that the invisible heat of red-hot iron, gradually cooled till it ceases to shine, has the momentum of the invisible rays which, in the solar spectrum viewed by day-light, go to the confines of red; and this will afford an easy solution of the reflection of invisible heat by concave mirrors.'

The observations of Dr. H. are next applied to the method of viewing the sun to the greatest advantage, with telescopes of large apertures and high magnifying powers. With this intention, he proceeded to determine what glasses would most effectually stop the red rays, which are heating to the eye of the observer, and which are less favourable to illumination than pale green light; and after having recited a variety of trials for this purpose, he closes this section with practical directions for the operation of smoaking glasses uniformly: an account of which we shall here subjoin.

'With

'With a pair of warm pliars, take hold of the glass, and place it over a candle, at a sufficient distance not to contract smoke. When it is heated, but no more than still to permit a finger to touch the edges of it, bring down the glass, at the side of the flame, as low as the wick will permit, which must not be touched. Then, with a quick vibratory motion, agitate it in the flame from side to side; at the same time advancing and retiring it gently all the while. By this method, you may proceed to lay on smoke to any required darkness. It ought to be viewed from time to time, not only to see whether it be sufficiently dark, but whether any inequality may be perceived; for, if that should happen, it will not be proper to go on. The smoke of sealing-wax is bad: that of pitch is worse. A wax candle gives a good smoke; but that of a tallow-candle is better. As good as any I have hitherto met with is the smoke of spermaceti oil. In using a lamp, you may also have the advantage of an even flame extended to any length.'

The mode of preparing a telescope for convenient and distinct vision, which Dr. H. recommends, and which he has used with great advantage, is as follows:

'I placed a very dark green glass behind the second eye-glass, that it might be sheltered by both glasses, which in my double eye-piece are close together, and of an equal focal length. Here, as the rays are not much concentrated, the coloured glass receives them on a large surface, and stops light and heat, in the proportion of the squares of its diameter now used, to that on which the rays would have fallen, had it been placed in the focus of pencils. And, for the same reason, I now also placed a dark green smoked glass close upon the former, with the smoked side towards the eye, that the smoke might likewise be protected against heat, by a passage of the rays through two surfaces of coloured glass. This position had moreover the advantage of leaving the telescope, with its mirrors and glasses, completely to perform its operation, before the application of the darkening apparatus; and thus to prevent the injury which must be occasioned by the interposition of the heterogeneous colouring matter of the glasses and of the smoke.'

In speaking of another method for the same purpose, he says; 'I placed a deep blue glass with a bluish green smoked one upon it as in the former case, and found the sun of a whiter colour than with the former composition. There was no disagreeable sensation of heat; though a little warmth might be felt.' He adds; in either of these ways, 'I have seen uncommonly well;' and in a series of observations, the glasses met with no accident.

Experiments on the Refrangibility of the invisible Rays of the Sun. *By* the Same.

Our limits will not allow us to describe the author's apparatus, nor to recite the several experiments, which relate to this subject.

subject: but the result is as follows. The first four experiments prove 'that there are rays coming from the sun, which are less refrangible than any of those that affect the sight; they are invested with a high power of heating bodies, but with none of illuminating objects; and this explains the reason, why they have hitherto escaped unnoticed.' The two next experiments shew 'that the power of heating is extended to the utmost limits of the visible violet rays, but not beyond them; and that it is gradually impaired, as the rays grow more refrangible.' The last four experiments prove 'that the maximum of the heating power is vested among the invisible rays; and is probably not less than half an inch beyond the last visible ones, when projected in the manner before-mentioned.'—'These experiments also shew that the sun's visible rays, in their less refrangible state, and considerably beyond the maximum, still exert a heating power fully equal to that of red-coloured light; and that, consequently, if we may infer the quantity of the efficient from the effect produced, the invisible rays of the sun far exceed the visible ones in number.'—'If we call *light*, those rays which illuminate objects, and *radiant heat*, those which heat bodies, it may be inquired, whether light be essentially different from heat?' In reply, the author observes, after some previous remarks on solar heat; 'that such of the rays of the sun as have the refrangibility of those which are contained in the prismatic spectrum, by the construction of the organs of sight, are admitted, under the appearance of light and colours; and that the rest, being stopped in the coats and humours of the eye, act upon them, as they are known to do upon all the other parts of our body, by occasioning a sensation of heat.'

Experiments on the solar, and on the terrestrial Rays that occasion Heat; with a comparative View of the Laws to which Light and Heat, or rather the Rays which occasion them, are subject, in order to determine whether they are the same, or different. By the Same.

Dr. Herschel distinguishes heat into six different kinds, three of which are solar and three terrestrial; and, as the divisions of terrestrial heat strictly resemble those of solar, he reduces his subject to three general heads. He begins with the heat of luminous bodies in general, such as that which we have directly from the sun, and that of terrestrial flames, as torches, candles, &c. His next division comprehends the heat of coloured radiants, such as that which is obtained from the sun by separating his rays in a prism, and that which is derived from culinary fires, openly exposed. The third division relates

lates to heat obtained from radiants, where neither light nor colour in the rays can be perceived. This is gained directly from the sun, by means of a prism applied to his rays; or it may be had from fires enclosed in stoves; or from red-hot iron cooled till it can be no longer seen in the dark.

The various propositions relating to heat, similar to those which are known and admitted with regard to light, are the subjects of illustration and proof in the sequel of this paper, and are the following:

'1. Heat, both solar and terrestrial, is a sensation occasioned by rays emanating from candent substances, which have a power of heating bodies. 2. These rays are subject to the laws of reflection. 3. They are likewise subject to the laws of refraction. 4. They are of different refrangibility. 5. They are liable to be stopped, in certain proportions, when transmitted through diaphanous bodies. 6. They are liable to be scattered on rough surfaces. 7. They may be supposed, when in a certain state of energy, to have a power of illuminating objects.'

The first three of these propositions are the subjects of discussion in the paper before us; and the rest are reserved for a future occasion.—From a series of experiments, which are minutely recited, the author infers that, in every supposed case of solar and terrestrial heat, there are rays which are subject to the laws of reflection and refraction, and invested with the power of heating bodies, independently of light; and the same experiments, which prove that heat is both reflexible and refrangible, establish also its radiant nature. The apparatus used in the experiments is illustrated by a variety of engravings.

Chemical Experiments on Zoophytes; with some Observations on the component Parts of Membrane. *By* Charles Hatchett, *Esq. F. R. S.*

This ingenious author, having in a former paper ascertained the similar construction of shell and bone, and having shewn that there is even an approximation in the nature of their composition, by the intermediate crustaceous substances, was induced to pursue the subject in an additional series of experiments. The zoophytes, to which the chemical analysis and investigation of the author were applied, are several species of *Madrepora* and *Millepora*, one species of *Tubipora*, the *Flustra foliacea*, the *Corallina opuntia*, two species of *Isis*, several species of *Gorgonia*, two of *Antipathes*, and several species of *Sponges*, and also of *Alcyonium*. The object of Mr. H.'s experiments was to ascertain, in these animal substances, the presence and general properties of carbonate and phosphate of

lime, which are the materials employed by nature to communicate rigidity and hardness to certain parts of animals, such as shell and bone; and then to examine the nature of the substance, in and on which the hardening or ossifying principles were secreted and deposited.

The hardening substance of the *Madrepores*, and also of the *Millepores*, (with one exception,) appears to be carbonate of lime; and they resemble shells in being formed of a gelatinous or membranaceous substance, thus hardened. The only difference is in the mode according to which these materials have been employed. The *Tubipora musica* resembled the foremention ed substances. With respect to the *Flustra foliacea* and *Corallina opuntia*, it is observed that a small portion of phosphate was found, mixed with the carbonate of lime. The *Isis ochracea* and *Hippuris* are formed of regularly organized membranaceous, cartilaginous, and horny substances; hardened, in the last species, merely by carbonate of lime, and in the former with the addition of a very small portion of phosphate of lime. The hardening substance of the *Gorgonia nobilis* was found to be carbonate of lime, with a small quantity of phosphate; and the matter constituting the membranaeeous portion was partly gelatinous, and partly a membrane completely formed, so as to cover the stem, in the manner of a tube. The other *Gorgoniæ*, viz. the *ceratophyta*, *flabellum*, *suberosa*, *pectinata*, and *setosa*, were composed of a horny stem and a cortical substance by which it is coated. The stems afforded a quantity of phosphate of lime with scarcely any trace of carbonate, and the cortical part consisted principally of carbonate of lime, with little or none of the phosphate.

The *Antipathes* were found to be little, if at all, different from the horny stems of the *Gorgoniæ*; and the various sponges were completely formed by the same membranaceous or horny substance, varied by modifications of a more delicate construction, rather than by any essential difference in composition.—The *Alcyonia* were found to be composed of a soft, flexible, membranaceous substance, similar to the cortical part of the *Gorgonia suberosa*, and in like manner slightly hardened by carbonate, mixed with a small portion of phosphate of lime.

On the whole, there seems to be reason for concluding 'that the varieties of bone, shell, coral, and the numerous tribe of Zoophytes with which the last are connected, only differ in composition by the nature and quantity of the hardening or ossifying principle, and by the state of the substance with which it is mixed or connected.'

The sequel of this paper contains observations on the component parts of membrane, intermixed with many curious remarks

marks on the skins of different animals, the hair, horn, and scales of fish, nails and hoofs, the albumen of eggs, and a variety of similar substances. From an examination of the chemical properties of these natural productions, the author infers that the same substance constitutes the principal part of membrane, sponge, horn, hair, &c. and even of muscular fibre; and, on comparing the properties of this substance with those of pure albumen in a state of inspissation, he has discovered so evident a resemblance in every respect, that few persons (he conceives) will hesitate to pronounce albumen to be the original matter from which tortoise-shell, hair, horn, muscular fibre, &c. have been derived and formed. There is also, he adds, 'much reason to believe that gelatin, although it appears so different in many respects from albumen, is yet formed from it.'

'In attempting to prove, (says Mr. H.) that albumen or the coagulating lymph is the original animal substance, I have hitherto only stated chemical facts; but when the phænomena attending incubation are considered; when the experiments made by eminent physiologists, such as Haller, Maitre Jean, and Malpighi, are viewed; when the oviparous fœtus is seen to be progressively formed in and from the albumen of the egg, so that, upon the bursting of the shell which separated it from external matter, the young animal comes forth complete in all its parts; when such strong facts as these are corroborated by those afforded by chemistry, it can scarcely be doubted that albumen is the primary animal substance, from which the others are derived; and there is much cause to believe, that the formation of gelatin, and of the animal fibre especially, begins with the process of sanguification in the fœtus.

'As the three principal and essential component parts of the blood, viz. albumen, gelatin, and fibre, appear therefore to compose the various parts of animals, in such a manner that one (being predominant) influences the nature of that part of the animal which it is principally employed to form; and as albumen, gelatin, and fibre, by relative proportion, by the degrees of density, by the effects of organization which singly or conjointly they have experienced, by the texture of the animal substance which they, as materials and thus modified, have concurred to produce, and by the proportion of natural or inherent moisture peculiar to each part of different animals, present an immense series of complicated causes, so are the effects found to be no less numerous and diversified, by the infinite variety in texture, flexibility, elasticity, and the many other properties peculiar to the various parts which compose the bodies of animals.'

On the Electricity excited by the mere Contact of conducting Substances of different Kinds. In a Letter from Mr. Alexander Volta, *F. R. S. Professor of Natural Philosophy to the University*

of Pavia, to the Right Honourable Sir Joseph Banks, *Bart. K. B. F. R. S.*

The curious electrical apparatus here described is denominated by Mr. Volta the *artificial electrical organ*, from its resemblance to the *natural electrical organ* of the torpedo, Surinam eel, &c.; the properties of which astonished and perplexed some of the ablest electricians at the time of their first discovery. They hesitated to admit the accumulation of electricity amid a variety of conducting substances, and the communication of it from one part of the animal to the other, notwithstanding its contiguity to a conducting fluid. The facts, however, were unquestionable; and they are now sufficiently ascertained by the artificial contrivance described in this paper, and by the properties belonging to it which are here recited.

The author provided a number of small round plates of copper, brass, or silver, (which is better adapted to the purpose,) about an inch in diameter; and an equal number of other plates or pieces of tin, or rather of zinc, (which is better,) of the same size with the former. He also prepared a sufficient number of round pieces of pasteboard, skin, or other spongy matter, capable of imbibing and retaining simple water, or water in which salt had been dissolved, or some other liquid, with which they should be well moistened. He then proceeded to the due arrangement of these several pieces. He began with placing one of the plates of metal, e. g. of silver, on a table; on this he placed a plate of zinc; and this he covered with one of the moist pieces. Over these he deposited another plate of silver, next to it a plate of zinc, and then one of the moistened pieces; and he continued this arrangement, till he had formed as high a column as could sustain itself without falling. A column consisting of about 20 of these ranges exhibited signs of electricity, by means of Cavallo's electrometer, aided by the condenser beyond 10 or even 15 degrees. It was also capable of charging the condenser by a simple touch, so that it not only gave a spark but also a small stroke to the fingers with which the two extremities of the column were touched; and these strokes, which were repeated at successive contacts, resembled the effect of a Leyden bottle, or a battery feebly charged, or of a languid torpedo; which last was more similar to this apparatus, on account of the uninterrupted succession of strokes which it produced. For this purpose it is necessary that the fingers, which approach the extremities of the apparatus at the same time, should be moistened with water. In order to increase the stroke, as well as to render it more certain, a communication should be formed, by means of a metallic plate or rod, between the foot or base of the column, or the lowest

plate of the apparatus and a bason or cup of water into which the finger or hand is plunged; while the top of the column or the upper plate of the apparatus is touched by the end of the metallic plate or rod, held in the other hand, which should be well moistened, and take fast and large hold of the plate or rod. By attending to these circumstances, a slight sensation of pungency may be perceived in one or two joints of the finger which is dipped into the cup of water, by touching with the metallic rod held in the other hand the 4th or even the 3d pair of plates; and by successively touching the 5th, 6th, &c. till the operator arrives at the last plate on the top of the column, the commotions or strokes will become gradually more and more sensible.

With an apparatus of this kind, consisting of 20 pairs of plates, the pungent sensation will extend to the whole finger, and affect it very acutely, when it is singly dipped into the water of the bason; it will extend, without any painful feeling, to the wrist and even to the elbow, when the hand is wholly plunged into the water; and it will be also sensibly felt in the wrist of the other hand. The effects of this apparatus are more sensibly perceived, when the ambient air, or water, or the moistened plates that form the column, are warm; because heat renders the water a better conductor. All saline substances, and particularly common salt, contribute likewise to the increase of the electrical effect of this instrument, when they are dissolved in the water of the bason, and when the pieces interposed between each pair of metallic plates are made to imbibe a sufficient quantity of the saline water.

The electrical powers of this machine may be augmented, so as to equal or even surpass those of the torpedo or eél, by increasing the number of plates, and arranging them in the manner above described. If to the 20 pairs of plates already mentioned, 20 or 30 more be added, the strokes will be more sensible, and will be extended through the two arms and even to the shoulder; particularly to the shoulder and arm belonging to the hand that is plunged into the water. By frequently repeating the contacts of the apparatus, the commotions produced will succeed one another rapidly, and without intermission. This will be the case when the hand is wholly or in part plunged into the water: but, if a single finger be dipped into it partially or totally, the commotions in that single finger will be so acute as to be almost intolerable. The apparatus, in this state of it, will communicate shocks to a number of persons, whose hands are moistened and connected, and who thus form a continued chain.

The author's instrument admits of many variations in its construction; several of which he has described, and illustrated by figures. The first consists of a range of cups or vessels, formed of wood, shell, earth, or crystal, which are half filled with pure water, brine, or ley; and these are made to communicate with one another by means of metallic arcs, of which the one part, that is plunged into one vessel, is made of copper, or rather of silvered copper; and the other part, that descends into the adjoining vessel, is made of tin or rather of zinc. These two parts, formed of different metals, are soldered together at the top; and they are enlarged at their extremities, by which they communicate with the fluids in their respective vessels. If one part be made of tin, ley (or some alkaline liquor) is to be preferred: but, when it is of zinc, brine (or water in which salt has been dissolved) is the most eligible. Let 30, 40, or 60 of these vessels be ranged in a right line, and connected together by the metalline arcs already described; and if one hand be plunged into one of these vessels, and a finger of the other hand into another of them, at a sufficient distance, the shock will be communicated from one to the other; and it will be more sensibly felt in consequence of the number of intermediate vessels between the first and the last in the row. The number and position of these vessels may be changed; and the experiments which may be made with them are as various as their number and position. We cannot, however, enter into a recital of them; nor is it necessary to point out the resemblance which an apparatus of this kind bears to the electrical organs of the torpedo, and the similarity of their effects.

Mr. Volta has described several methods of multiplying the number of metallic plates, in his *artificial electrical organ*, without endangering their fall in consequence of the height of the column to which they are elevated; and of rendering the instrument, thus formed, portable and durable. When the number of plates amounts to 60, 80, or 100, the best method of connecting them is by preparing two or more columns, in each of which the several pieces are arranged in the manner already explained in the case of a single column. These several columns are to be connected by metallic plates, and cups of water are so disposed as to communicate with the bases of the extreme columns.—The author has annexed a drawing, which exhibits these different modes of arrangement.

By means of an apparatus of this kind, the electrical fluid may be made to circulate without interruption; or to exhibit a kind of perpetual motion through a circle of conductors, properly chosen and duly arranged, which serve by their mutual

contact

contact to excite and convey it. This is a fact which the author had formerly advanced in his researches and discoveries on the subject of Galvanism, and which he has since established by new facts and experiments that, in his judgment, admit of no contradiction. For farther particulars, we must refer to the paper itself; which is here printed in French, without a translation.

Some Observations on the Head of the Ornithorynchus paradoxus. *By* Everard Home, *Esq.* F.R.S.

To the author's observations on this newly discovered quadruped, are annexed figures, serving to illustrate the formation of its head; and particularly of its beak, which seems to be the part that constitutes its most conspicuous peculiarity. The beak resembles that of the duck, and yet differs from it in a variety of circumstances. On examination, this does not appear to be the animal's mouth, but a part added to it and projecting beyond it.

'The cavity of the mouth is situated as in other quadrupeds, and has two grinding teeth on each side, both in the upper and lower jaw; but, instead of incisor teeth, the nasal and palate bones are continued forwards, lengthening the anterior nostrils, and forming the upper part of the beak; and the two portions of the lower jaw, instead of terminating at the symphisis, where they join, become two thin plates, and are continued forwards, forming the under portion of the beak.'—'The structure of the beak is not such as enables it to take a firm hold; but, as the marginal lips are brought together, the animal will have a considerable power of suction, and in that way may draw its prey into its mouth.'

For a description of the other parts of the head, we refer to the author's account.

We shall pay our respects to the third part of this volume, at our earliest opportunity. Re.s.

ART. X. *Critical Disquisitions on the Eighteenth Chapter of Isaiah.* In a Letter to Edward King, Esq. F. R. S. A. S. By Samuel, Lord Bishop of Rochester, F. R. S. A. S. 4to. pp. 109. 5s. sewed. Robson.

THE Eighteenth Chapter of Isaiah has been ranked among the obscure passages of antient prophecy, and various have been the endeavours of biblical scholars to illustrate it. The Bishop of Rochester is of opinion that it is not yet sufficiently understood, and he therefore attempts by a most minute investigation to penetrate its genuine meaning. Discarding all previous assumptions concerning the design of this prophecy, the people to whom it is addressed, and the history or the times to

which it belongs, he proposes to enter into a critical examination of every word of which the meaning is at all doubtful; scrutinizing etymologies, exploring usages, and consulting translations; and he conceives that every word should be considered as of doubtful meaning, which has been taken in different senses by different interpreters of note. We are thus prepared to expect a new version, as well as commentary; and learned divines and scriptural critics, whether they approve or disapprove the general result, will no doubt be happy to peruse the critical disquisitions of Dr. Horsley, on a very difficult portion of antient scripture. While, however, they attend him in his theological exertions, applaud his ingenuity, and admire his extensive erudition; and while they observe that he owns the difficulties which obstruct the genuine interpretation, that he is forced to have recourse to a variety of learned versions, and to quote not only from the Latin, Greek, Hebrew, and Chaldee languages, but from the French, Spanish, Italian, and Syriac, in order to elucidate the real meaning; they must smile at his maintaining the 'competency of the common people to understand the whole of the revealed doctrine.' * This will appear the more singular, when it is considered that, with regard to the statutes of our own country, promulgated in the vernacular tongue, this same Prelate is said to have asserted that the common people had nothing to do with them but to obey them.

The R. R. author begins with observing that,

'It has been assumed by most interpreters, first, that the principal matter of this prophecy is a Woe, or Judgement. 2. That the object of this woe is the Land of Egypt itself, or some of the contiguous countries. 3. That the time of the execution of the judgement was at hand, when the prophecy was delivered.

'I set out with considering every one of these assumptions as doubtful; and the conclusion, to which my investigations bring me, is, that every one of them is false. First, the prophecy indeed predicts some woeful judgement. But the principal matter of the prophecy is not judgement, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people, or another, destined to be principal instruments in the hand of Providence, in

* Dr. H. has attempted to avoid this objection, by remarking in p. 73, that 'learning is not necessary for the understanding of the prophecies. Many may be capable of understanding the sense once found out, to whom the details of the process of investigation will give little light.' In cases like this, however, where great doctors widely differ, it must require some learning to distinguish the true from the erroneous comment.

the

the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, the time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being indeed the season of the Second Advent of our Lord.'

Dr. Horsley thus states his conclusions previously to his disquisitions, apprehending that, as in mathematical investigations, the analytical process will be rendered more luminous and satisfactory in every step, by having the theorem to which it conducts distinctly enounced in the beginning. We must however confess that, notwithstanding our being thus prepared *in limine* for what we were to expect, and notwithstanding our high sense of the industry, learning, and ingenuity of the Right Rev. commentator, he has failed in bringing conviction to our mind. He has clearly proved that this chapter is *inter loca difficillima* of scripture; and, in opposition to an idea suggested by the gentleman to whom the letter is addressed, he may well contend that there is no reason for supposing from it that 'the atheistical democracy of France is destined to the high office of restoring the Jews:' but it may as well mean France as that *other country* (now famous for her ships) to which he alludes, though he does not expressly name it. To us, there is nothing very forcible in this reasoning, (p. 36.) 'the country is evidently distant, as the prophet calls or *hollas* to it;' nor anything very satisfactory in interpreting *rivers*, (p. 76.,) in the passage—"whose land rivers have spoiled"—to mean 'armies of conquerors;'—nor in the inference that, as rivers denote the devastation of foreign armies, 'it cannot be applied to the ruin brought upon France, by the accursed spawn of Jacobins swarming out of her own bowels.'

If we cannot minutely attend to Bishop Horsley's analysis, we will at least transcribe his new version, and his notes:

ISAIAH, CHAP. XVIII.

'1. Ho! Land spredding wide the shadow of (thy) wings *, which art beyond the rivers of Cush †.

'2. Ac-

---

* 'i. e. Affording aid and protection to friends and allies in remote countries.'

† 'The land of Cush in Holy Writ (commonly, but by mistake, rendered Ethiopia) is properly that district of Arabia, where the sons of Cush first settled. But, as this race multiplied exceedingly, and spread, not only into other parts of Arabia, but eastward, round the head of the Persian Gulph, to the confines of Susiana; and westward, across the Arabian Gulph, into the region since called Abyssinia, which extended along the coast from Ptolemäis to Arsinöe, and

'2. Accustomed to send * messengers by sea,
Even in bulrush-vessels †, upon the surface of the waters!
Go swift messengers ‡,
Unto a nation ‖ dragged away and plucked,
Unto a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled.

'3. All the inhabitants of the world, and dwellers upon earth
Shall see the lifting up, as it were, of a banner § upon the mountains
And shall hear the sounding as it were of a trumpet.

'4. For thus saith Jehovah unto me:
I will sit still ¶ (but I will keep my eye upon my prepared habitation.) As

---

and inland to the very sources of the Nile: the land of Cush is often taken more largely for a great tract of country, not only comprehending the whole of Arabia Felix, but having for its eastern boundary the branch of the Tigris, below the town of Asia, and for its western boundary the Nile. The rivers of Cush, in this place, may be either the Euphrates and the Tigris, on the east; or the Nile, the Astaboras, and the Astapus, on the west. But which of these are meant, it must be left for time to shew.'

* "Accustomed to send." The form of the expression in the original signifies, not a single act of sending once, but the habit of sending perpetually.'

† 'Sending by sea, in bulrush vessels, is a figurative expression; descriptive of skill in navigation, and of the safety and expedition, with which the inhabitants, of the land called to, are supposed to perform distant voyages.'

‡ "Go swift messengers"—You, who, by your skill in navigation and your extensive commerce and alliances, are so well qualified to be carriers of a message to people in the remotest corners, Go with God's message.—'

‖ 'Unto a nation, &c. viz. To the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful, from the beginning to this very time, for the special providence which ever has attended them, and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came, and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, "rivers," armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have over-run and depopulated.'

§ "A banner—a trumpet." The banner of the cross, to be lifted up more conspicuously, than ever before; the trumpet of the Gospel, to be sounded more loudly than ever before, in the latter ages.'

¶ 'This 4th verse represents a long cessation of visible interpositions of providence, under the image of God's sitting still; the stillness

As the parching heat just before lightning,
As the dewy cloud in the heat of harvest.

'5. For afore the harvest *, when the bud is coming to perfection,
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning hooks
And the bill shall take away the luxuriant branches †.

'6. They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth.
And upon it ‡ shall the bird of prey summer,
And all beasts of the earth upon it shall winter.

'7. At that season a present shall be ledde ‖
To Jehovah of hosts,
A people dragged away and plucked;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,

---

stillness of that awefull pause, under the image of that torpid state of the atmosphere, in hot weather, when not a gleam of sun-shine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf wags; not a blade of grass is shaken; no ripling wave curls upon the sleeping surface of the waters; the black ponderous cloud, covering the whole sky, seems to hang fixed and motionless as an arch of stone, Nature seems benumbed in all her operations. The vigilance nevertheless of God's silent providence, is represented under the image of his keeping his eye, while he thus sits still, upon his prepared habitation. The sudden eruption of judgement, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning, which, in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And as the natural thunder, at such seasons, is the welcome harbinger of refreshing and copious showers; so, it appears, the thunder of God's judgements will usher in the long desired season of the consummation of Mercy. So accurate is the allusion in all its parts.'

* 'The harvest is the constant image of that season, when God shall gather his elect from the four winds of heaven—reap the field of the world—gather his wheat into his barns, and burn up the chaff with unquenchable fire. Images, which relate not to the translation of the just to heaven, and the burning of the wicked in hell; but to the placing of the faithfull in a state of peace and security on earth, and to the excision of the incorrigible of the irreligious faction.'

† 'God, in the latter ages, will purify his church with sore but wholesome judgments. Compare John XV. 1. 2.'

‡ 'It was a prevailing opinion among the early fathers, that Antichrist is to possess himself of the Holy Land, and that there he is to perish.'

‖ 'Compare Is. LXVI. 20. and Zeph. III. 9. 10.'

Whose

Whose land rivers have spoiled,
Unto the place of the name of Jehovah of Hosts, Mount Sion.'

The sum of this prophecy, and the substance of the message sent to 'the people dragged and plucked,' the Bishop conceives to be:

'That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who all the while regards that dwelling place, which he never will abandon, and is at all times directing the events of the world to the accomplishment of his own purposes of Wisdom and Mercy; immediately before the final gathering of his elect from the four winds of Heaven, will purify his church, by such signal judgements, as shall rouse the attention of the whole world, and, in the end, strike all nations with religious awe. At this period the apostate faction will occupy the Holy Land. This faction will certainly be an instrument of those judgements, by which the church will be purified. That purification, therefore, is not at all inconsistent with the seeming prosperity of the affairs of the atheistical confederacy. But, after such duration, as God shall see fit to allow, to the plenitude of its power; the Jews, converted to the faith of Christ, will be unexpectedly restored to their antient possessions.

'The swift messengers will certainly have a considerable share, as instruments in the hand of God, in the restoration of the chosen people. Otherwise, to what purpose are they called upon (v. 1.) to receive their commission from the prophet? It will perhaps be some part of their business, to afford the Jews the assistance and protection of their fleets. This seems to be insinuated in the imagery of the 1st verse. But the principal part, they will have to act, will be that of the carriers of God's message to his people. This character seems to describe some Christian country, where the prophecies, relating to the latter ages, will meet with particular attention; where the literal sense of those, which promise the restoration of the Jewish people, will be strenuously upheld; and where these will be so successfully expounded, as to be the principal means, by God's blessing, of removing the veil from the hearts of the Israelites.'

After all this preparation, disquisition, and explanation, the R. R. commentator is aware that the very position of the prophecy may suggest some doubt concerning the truth of this new interpretation; for the chapter on which the disquisitions are offered stands between *the Burthen of Damascus*, and *the Burthen of Egypt*, to neither of which subjects does the final restoration of the Jews bear any relation. This objection, indeed, is answered by the remark that 'this prophecy is a sort of episode, interrupting the regular order of the discourse, yet not unnaturally introduced:' but there is no intimation of the episode, and such assumptions tend only to increase our doubts respecting the meaning of revelation. We fear that such comments

comments tend to unsettle the minds of some people, and, by attempting to make too much of the antient prophecies, excite a very pernicious scepticism.

It is curious to observe that, though Bishop Horsley and Dr. Priestley * are such deadly opponents on most controversial points, they are harmonious believers in the doctrine of the future restoration of the Jews to their own land, and in the pruning of the vine (the Church) by the hand of Infidelity. **Mo. y.**

ART. XI. *Memoirs of Modern Philosophers.* Crown 8vo. 3 Vols. 15s. sewed. Robinsons. 1800.

FROM the title of this publication, the reader might be inclined to expect memorials of those men who have extended the boundaries of natural science, in our days, beyond the dreams of antient wisdom; or of those who have thrown unexpected light on the doctrines of mind, and the principles of philology. Where such an idea has been excited, some disappointment will ensue, when it is found that the modern philosophers here celebrated are only heroes of Grub-street, deluding their followers with the *ignis fatuus* of Godwinism, and deserving the fate of Stephano and Trinculo in the Tempest;—that is, to conclude their adventures in a horse-pond.

In remarking on the futility of this method of exposing the principles of a writer, we are not espousing the cause against which the shafts of ridicule and satire are here directed: but it must occur to every impartial reader, that the crimes of a hypocrite cannot be fairly imputed to the nature of any moral or religious system, under the mask of which he endeavours to conceal his villainy. The Christian religion itself has been too often and too dangerously attacked by infidels, on this very plan. In the volumes before us, the pretended philosophers are a set of miscreants, who would equally disgrace any opinions to which they might pretend an attachment; and they are only represented as seducing two females, whose characters are marked with the strongest traits of folly: for even the character of Julia Delmont must incur this censure in the most important circumstances of her story. Indeed, her history approaches too closely to that of the penitent prostitute in Mackenzie's Man of Feeling: she is ruined by the same inattention to religion in her education; and her confession in

---

* See p. 358. of this Review. The Bishop's tract was published long anterior to Dr. P.'s work: but accident delayed our account of the former, even till the article respecting the latter had been sent to the press.

the

the last volume reads as if it were copied from the former work, which was published before the name of philosophy was degraded by misapplication, and vilified by mis-representation.

The author's design might have been better conducted, if she * had shewn, by the practical application of certain of Mr. Godwin's principles to the usual business of life, that they constitute a system of arrogance and selfishness. Let an admirer of them be introduced to a society, which should take the trouble of *enlightening* him by treating him, in all respects, according to those maxims; and we apprehend that his 'energies' would soon be directed to rid himself of such companions, even by the decried assistance of the laws of his country.

After these considerations on the serious tendency of the present publication, we must observe that it nevertheless reflects great credit on the intentions and the abilities of the fair author, who uniformly appears as a friend to liberal principles of religion and morality. In support of this cause, she has thus laudably exerted her pen, in a work which is on the whole agreeably written, and the characters of which are well supported, with a sufficiency of incident and plot to excite interest:—but some exuberances of portraiture and of situations might have been usefully removed; and the quotations from Mr. Godwin's writings are often too long. We extract the following passage, as a specimen:

"You are fond of the country, I presume, Madam;" said Mr. Sardon, placing his chair by Bridgetina. "I am greatly mistaken, if you will find the society of London at all congenial to your feelings."

'Why so, Sir?'

"Because it is seldom agreeable to a person of refined sensibility."

'Bridgetina drew up her head, with a look of much approbation. Mr. Sardon continued: "In shady groves and purling streams there is something so soothing to a susceptible mind, so ——"

'A mind of great powers, Sir,' said Bridgetina, bridling, and interrupting him, 'is superior to the operation of physical causes. It is in no case to be influenced by surrounding objects. *A person of talents, in the midst of the most crouded street, can give full scope to his imagination.* I make no doubt you, Sir, who appear to be possessed of no common abilities, have experienced the truth of this. Have you not *laughed, and cried, and entered into nice calculations, and digested sagacious reasonings, and consulted by the aid of memory the books*

---

* A second edition of these volumes has lately appeared, with the name of the writer, Miss Eliza Hamilton, author of *Letters of a Hindoo Rajah.* See M. Rev. vol. xxi. N. S. p. 176.

you

you have read, and projected others for the good of mankind, while taking a walk from Charing-Cross to Hyde-Park Corner *; and done it too as much at your ease as in the middle of your study?"

"Really, Madam, I cannot say that I have."

'No! Then I am mistaken in your character.'

"Perhaps," rejoined Mr. Sardon with a smile, "the mistake is mutual; but I should be glad to know from what instance you do me the honour to infer me capable of such compleat abstraction?"

'From no particular instance, but merely because such employment of the mind is common to every man of talents in walking the streets. *The dull man, indeed, goes straight forward; he observes if he meets with any of his acquaintance; he enquires respecting their health and their family; he glances at the shop windows, and sees shoe-buckles and tea-urns.* But a man of genius observes none of his acquaintance, makes no enquiries respecting their health or their families, looks at no shop-windows, nor sees either buckles or tea urns, should they be ever so much in his way.'

"Bravo!" cried Mr. Sardon; "What an excellent criterion by which to judge of genius! But did you not say something about laughing and crying?"

'Oh yes,' returned Bridgetina, 'I said the man of talent, in walking the street, gives full scope to his imagination. He laughs and cries. *Unindebted to the suggestions of surrounding objects, his whole soul is employed. In imagination he declaims or describes; impressed with the deepest sympathy, or elevated to the loftiest rapture* †.'

'Mr. Sardon was astonished at the fluency of her expression. He began to consider her as a very extraordinary character, and willing to pursue the conversation, expressed himself highly satisfied with her very accurate delineation of the different ways in which a dull man and a man of genius employed themselves while walking the streets. He then begged to know how they were to be distinguished in the country. Here, alas, Bridgetina was soon run aground. She had gone to the very end of her lesson; and was running away from the subject in a very unaccountable manner, when it was taken up by a lady near her, who had attentively listened to the conversation.

'I know not how to account for it,' said Mrs. Mortimer, 'but I have generally remarked that men of distinguished talents, who have always resided in the country, seldom deign to be agreeable in conversation; while in town, one daily meets with men of the first-rate abilities, who seem so totally unconscious of their own superiority, that one is neither pained by their reserve, nor mortified by their condescension.'

"You do not consider, my dear Madam," said Mr. Sardon, "that the value of a commodity rises in proportion to its scarcity. The greatest scholar in the parish is too extraordinary a personage to demean himself after a common manner. When he deigns to speak, every word is a law, and every sentence the *ipse dixit* of infallibility. And would you expect such a sage as this to descend to chit-chat with a lady?"

'* See Godwin's Enquirer.' '† *Ibid.*'

'Oh,

'Oh, it is when he *descends*, that he offends me most,' rejoined Mrs. Mortimer. 'I could bear the most pompous display of his learning far better than the arrogance of his stupid and affected reserve, or the conceited air with which he lets himself down to the level of a female understanding.'

"The observation of Mrs. Mortimer, (severe as it is) may, perhaps, be often applicable to mere scholars," said Mrs. Fielding; "but I believe it will seldom be found deserved by men of refined taste, or real genius, however remote their situation. The cultivation of taste bestows a polish upon the mind, that seldom fails to form the manners to urbanity; but upon the whole, I must allow, that men of superior talents or information are generally much improved by mutual collision."

'I never mind the learned bears, for my share,' said a young lady who sat by Bridgetina. 'What I detest in the country is, the coterie of censorious old maids, established in every little town, who are everlastingly making their ill-natured remarks upon all that passes.'

"Permit me to rectify your mistake," said Bridgetina; "and to inform you, that the censure of which you complain is the very perfection of human reason; and the persons who exercise it are the enlightened friends of the human race. When laws are abrogated, and governments dissolved, these old maids, whose censures are, from the depraved state of a distempered civilization, rendered unpalatable to a multitude of the present race of mankind, will keep the whole world in a moral dependence upon reason. Nor will old maids be then permitted to make a monopoly of censoriousness. A censure will then be exercised by every individual over the actions of his neighbour; a promptness to enquire into and judge them, will then be universal *; and every man will enjoy the advantage of deriving every possible assistance for correcting and moulding his conduct, by the perspicacity not of a few solitary old maids only, but of all his neighbours. Oh, happy time! Oh, blessed æra of felicity!"

'Oh wise, judicious, and enlightened maidens!' cried Mr. Sardon, 'who have given the world such convincing proofs of the efficacy of censure, as have enabled the philosopher to make an estimate of its value! How greatly are mankind indebted to the accuracy of your observations, and the curious minuteness of your research!'

'Though Mr. Sardon spake this in a tone sufficiently ironical, Bridgetina, totally unconscious of the irony, was much delighted with having such a champion to support her; and was taxing her memory for another harangue, when looking up, she observed Henry Sydney slipping out of the room.'

In this style, our illuminated compatriots are exposed; and readers who have a relish for satire of this kind, particularly those whose acquaintance with the objects of it enables them to appreciate its justice, will be abundantly gratified in the course of these volumes. Fer.

'* See Political Justice, vol. ii.'

ART.

ART. XII. *The Elements of Euclid*, viz. the first Six Books, with the Eleventh and Twelfth. In which the Corrections of Dr. Simpson are generally adopted, but the Errors overlooked by him are corrected, and the Obscurities of his and other Editions explained. Also, some of Euclid's Demonstrations are restored, others made shorter and more general, and several useful Propositions are added: together with Elements of Plane and Spherical Trigonometry, and a Treatise on Practical Geometry. By Alexander Ingram, Philomath. 8vo. pp. 360. 6s. Boards. Creech, Edinburgh; Scatcherd, London.

THE title-page of this work promises much, and we do not mean to add that the book performs little. Mr. Ingram has well considered the difficulties and obscurities that occur, even in the Elements of Geometry; and his preface informs us that he has given conciseness and precision to several parts which Dr. Simpson, learned and acute as he was, left tedious and perplexed. Speaking of the Doctor's Preface, here quoted, Mr. Ingram observes:

'In the preceding Preface, Dr. Simpson has shewn how much the Elements of Euclid have suffered from the Greek Editors; and in the work, he has corrected many errors, and restored several of Euclid's Demonstrations; by which means, the Elements are in a great measure restored to their original accuracy. But there are some things of great importance overlooked by him, which need correction; and others, though corrected, are not restored to their original accuracy, because his corrections are less extensive than the blemishes, or are not adapted to Euclid's design. For instance, he did not observe, that the Demonstration of the 28th Proposition of the Eleventh Book was insufficient, though that Proposition be the foundation of the principal part of solid Geometry; and in correcting the 26th of the same Book, he overlooked the design of the Proposition, and instead of changing the Enunciation, as he ought to have done, he attempted to accommodate the Demonstration to the Enunciation, as it is in the Greek, in which he did not succeed: likewise, in correcting the Definition of similar solids, he has gone too far from the text, and changed the order of the Definitions, which he would have had no occasion to do, if he had properly attended to Euclid. Again, he very properly changed the Demonstration of the 13th Proposition of the Third Book, but he did not take notice, that the alteration he complains of there, is only one of a series of alterations made in every Proposition from the 9th to it: and in the same manner, when he corrected the 5th Proposition of the Fourth Book, he did not observe, that the want which he blames in it, is common to it, with many other Propositions throughout the Elements. In the Notes, it shall be made evident, that some corrections are necessary in all these instances. They are accordingly corrected here, together with several other errors.

'To attempt such alterations as these, does not seem to need an apology; their necessity and usefulness are sufficiently obvious; and

in making them, the author walks in a beaten path. But there is another class of alterations introduced, that is, the explanation of obscurities, which, though not less useful, are not thought to be so necessary as the former. As to these, it seems to be enough, if the expression be more perspicuous than before, and no other objection lie against it than what lay against the former; and this, it is hoped, is the case at present. Thus, the Enunciations of the Seventh Proposition of the First Book, and of the 27th, 28th, and 29th of the Sixth Book, are changed; as are also the second Definition of the Sixth Book, and the 5th and 7th Definitions of the Fifth Book, besides several others of less importance. Now, in all these places mentioned, the literal translation from the Greek is acknowledged to be very obscure, so that an alteration can scarcely be objected to: and the meaning of the present mode of expression is very nearly the same with that of the former, and the intention and use are exactly the same. In the Fifth Book, however, the change of expression made in the Definitions, causes a similar change in their application, on which account, in the Demonstrations, there is sometimes a different step necessary in order to connect them with the Definitions, and sometimes a difference in the construction, but it is generally made more simple than before. Besides, in this Book, the form of the constructions is altered, the multiples being now exhibited, by increasing the magnitudes, instead of being made different magnitudes, as they were before; and those of them that are equimultiples, are marked with the same letters: by which means, their dependence upon their magnitudes will be more evident, and the Student will find no difficulty, either in discovering the multiples of magnitudes, or in knowing which of them are equimultiples;—things which created considerable trouble before. In other respects, this Book is the same as before, except that the 1st, 2d, and 6th Propositions are more general, and that the Demonstrations near the beginning are very fully expressed.

'It will be shown in the Notes, that the Definition of proportionals now given, is almost the same with the ancient definition; and it is obvious, that it agrees with the modern definition, and is a much better expression of it, than that which is commonly given: and it is as easily applied as either of them to the purpose of demonstrating the properties of proportionals; so that there does not appear to be any valid objection against it.

'It was at first intended to have given the 12th Book of Euclid entire, and to have annexed some useful Propositions to it: but this design is dropt at present, because that Book is very prolix, and selsom read by beginners; and the additional Propositions could not be easily deduced from it; and to demonstrate them, independent of it, would have swelled the book too much. It is therefore thought to be more convenient, especially for beginners, for whose use this Book is chiefly intended, to demonstrate the relations of the parallelopiped and prism to the solids, which are the subject of this Book, and from them to deduce the principal Propositions of the 12th Book, which easily flow from them; thus forming a plain and short abridgement of it. In the constructions of this Book, the figures inscribed

inscribed in the circles are composed of rectangles made in the manner of the moderns, but the Demonstrations are conducted in the manner of the ancients: by which means it is manifest, that the principal difference between the ancient and modern methods of exhaustions, does not lie in the methods themselves, but in the inaccurate mode of expression used by many of the moderns.

'The 2d of the 12th Book of Euclid is the 3d of this; and the 5th, 6th, and 7th, are contained in the 5th, and its corollaries; and the 10th, 11th, and 12th, in the 6th and 7th, and their corollaries; and the 18th is the 10th of this; all the other Propositions of this Book of Euclid are only subsidiary ones.

'Besides these alterations, there are several particular errors corrected in this work, and many of the Demonstrations which were formerly given in different cases, are now made more general, and many others are shortened. Likewise, a number of useful Definitions and Propositions are added to the Elements, and some useless ones thrown out. But for a more particular account of these things, the reader is referred to the Notes, in which he will also find the nature of Geometrical accuracy treated pretty fully; and in the Notes on the 29th Proposition of the First Book, the 12th Axiom is demonstrated without any assumption, and the other Axioms, which the moderns have attempted to substitute for it, are particularly considered; and in the Notes on the Fifth Book, the Definition of proportionals is deduced from the manner of obtaining our first ideas of proportion.'

In several of the alterations, Mr. Ingram has availed himself of the excellent treatise published by Mr. Playfair in 1795, but he has departed from him in the 5th Book, and has given a different definition concerning proportionality. He has also adhered to the antient method of notation, wishing to avoid algebraic symbols: but, since algebraic symbols may be introduced without any algebraic operations, there seems no good reason for excluding a notation which is commodiously adapted to the connexion and combination of ideas. Dr. Keil's authority proves nothing: though every one would immediately assent to the proposition, as stated, "That the Elements of Science ought to be handled in the most simple manner," the assent is verbal and deceitful. "The most simple manner" is a vague expression: ideas can only be conveyed by signs; and signs employed in mathematics are either words, lines, or algebraical symbols. One sort of sign is not naturally more obscure than another, since all are arbitrary; except indeed it be contended that geometrical lines, circles, &c. have a natural connexion with the things signified: but this plea is of no avail in the point in question; since, in the 5th Book, lines are used as arbitrary signs.

Besides a treatise on Plane and Spherical Trigonometry, the author has added what he styles a treatise on Practical Geo-

metry, and a very useful one it is. Both speculatively and practically considered, it deserves notice; and we shall give a favourable specimen of the author's reading and judgment, in the following extract from the notes:

'No definition of a straight line has been given that is unexceptionable, though many of the ancients attempted it, as Proclus observes, who has also preserved their definitions. That given in the Elements, viz. its lying evenly, equally, or uniformly between its extremities, expresses the nature of a straight line too metaphysically: its meaning is, that a straight line has not a convex and a concave side; but that both sides are alike. But the distinguishing character of a straight line, according to Euclid, is, that it is impossible to apply one part of it to another, or one straight line to another, without their coinciding. All other lines require some artifice in applying them to one another, in order to make them coincide; but no such artifice is necessary in the case of straight lines, for they always coincide in whatever way we proceed to apply them to one another. That this was Euclid's idea of a straight line, is manifest from the fourth and eighth propositions of the first book, in which he does not shew how the sides of the triangles are to be applied to one another, so as to coincide, but takes it for granted, that AB in the fourth shall lie along DE, and that BC in the eighth shall lie along EF, as soon as they are applied to one another. Now, this facility of application follows immediately from the uniformity of the sides of a straight line, and other properties of a straight line are easily deduced from it.

'Plato's definition, that the extremity of a straight line casts a shadow along the whole line; and that of Archimedes, that a straight line is the least of all the lines which have the same extremities with it, were evidently designed for particular purposes, and are not fit for the Elements.

'The other definitions mentioned by Proclus, may be reduced to two. One of them is, that a straight line is that of which the position is determined by the position of any two points of it. This is a property of straight lines which is supposed in the first and second postulates, for we certainly understand by these postulates, that only one straight line can be drawn between the same two points, and that a terminated straight line can be produced only in one direction; so that the position of the points determines the position of the line; it is therefore probable, that Euclid understood it as included in his tenth axiom; for that it was not his definition, is evident from what has been said, and because it is his 26th proposition of the Data, which is the 29th of Simson's edition. Besides, it gives too remote an intimation of the nature of straight lines, and their properties cannot be easily deduced from it.

'The other definition is, that a straight line is that which cannot cut another straight line in more points than one. In the Greek, this is given in the first proposition of the eleventh book, as the reason why two straight lines cannot have a common segment; and this last is assumed every where in the Elements. Their cutting only in one

one point seems to be a particular case, or at least a consequence of that facility of coinciding which, as was observed, Euclid makes the criterion of straight lines; it may therefore very properly be made an axiom: and it seems necessary to do this, because, when we are not actually applying straight lines to one another, it may be found that two points of one of them coincide with two points of another, in which case the coinciding of the lines follows more immediately from the axiom, than from their uniformity: and it is probable, that Euclid understood his tenth axiom in all this extent: but to make it a definition, would be attended with disadvantages, for then the only criterion of the coinciding of straight lines, would be their meeting in two points: to suppose that they coincide, without first finding that they meet in two points, would be to assume a property of them, not contained in the definition: we are not therefore warranted to say, as in the fourth proposition, Let the triangle ABC be applied to DEF, so that the point A may be on D, and the straight line AB upon DE; for all that follows from AB and CD being straight lines, according to this definition, is, that they would coincide, if, besides A being on D, some other point of AB be shown to coincide with some other point of DE. Farther, the property contained in this definition is not the same with the principle upon which the mechanical description is founded, as might easily be made manifest; not to mention its being negative, and not derived from inherent properties.

'In like manner, no geometrical definition of an angle has been given; and accordingly, among the ancients, different definitions were given by different authors. Thus, Euclid called it κλισις, the inclination of lines: Apollonius called it συναγωγη, the drawing together of a superficies to a point; and others called it the first distance of the containing lines: and the philosophers disputed whether it was a quantity, or a quality, or a relation, or whether it belonged to one or to several of the categories. The moderns have generally followed Euclid, or have called it the aperture or opening of two lines that meet. But no author has ever deduced the properties of angles from his definition; nor is it easy to do so without metaphysical reasoning. Thus we find, that nothing in the Elements depends upon these nine definitions; and therefore the purpose of instruction would be better obtained by removing them from the definitions, and explaining them in an introduction.'

The treatise on Practical Geometry is illustrated by several plates, containing Diagrams, &c.

R. Wood.

ART. XIII. *The Mince Pye;* an Heroic Epistle: humbly addressed to the Sovereign Dainty of a British Feast. By Carolina Petty Pasty. 4to. pp. 36. 5s. Kearsley. 1800.

Elizabeth Cobbold

GREAT poets generally excite a tribe of imitators: but, in the present instance, the spirit of emulation has almost brought the eulogist of a mince pie to a level with her lofty original,

the author of "The Sovereign *." As the prominent merit of both these performances, however, consists in the magnitude of the paper and types, we should have called for our compasses and rule to determine their respective value, if Mr. Pybus's splendid volume had now been within our reach: but, unable as we are, at this moment, to state the difference accurately, we conjecture that Miss Carolina Petty Pasty is inferior as a poet to Mr. Charles Small Pybus, by half a foot in the extent of the volume, and by some inches of margin. On this point, an inspection may be prayed, if the authors should think it necessary.

Not contented with parodying Mr. Pybus's verses, this unmerciful imitator has burlesqued his prints; and the magnificent Imperial Crown, which blazed, self-supported, in front of Mr. Pybus's folio, is here contrasted by a mince pie, hovering amid clouds of culinary smoke!—Alas! poor Pybus. "Thy state is taken for a joint-stool, thy golden sceptre for a leaden dagger, and thy precious rich crown for a pitiful bald crown."† As a counterpart also to the portrait of the author of the Sovereign, with which Mr. Pybus had obliged the public, we are here presented with the effigies of Miss Petty Pasty, with appropriate accompanyments: though the poetess does not indeed wear a laureat-crown, as it must be supposed that so good a house-wife had appropriated all her laurel-leaves to the decoration of her various articles of pastry.

In imitation of Mr. Pybus's invective against French principles, and of his hopes from the arms of the mighty *Emperour*, our poetess thus sings:

'So from the confines of her darling France,
The pallid fiend, Soup-maigre, dares advance,
Hors'd on a stock-fish; wide her pinions spread,
And shake down frogs, and herbs, and barley bread:
Beneath those pinions' shade a sickly crowd
Creeps languid, and enjoys delusion's cloud:
Eager to make us quit roast beef, and feed
On spinach, celery, and each maukish weed.
Where'er her mess is pour'd, the famish'd train
Longs for content and joy, but longs in vain;
O'er the pale cheek cold blooded tremors dart,
Consuming envy gnaws upon the heart;
They prowl and long for Britain's solid food,
Yet dare not own her beef and pudding good;
The hospitable feast in ruin lies,
And social comfort languishes and dies.

* See Rev. Vol. xxxiii. p. 378.
† First part of Henry IV.

Lo!

Lo! where in token of her baneful gripe,
Signal of famine, flares a rag of tripe;
Stew'd to transparency it flouts the sky,
And taunts roast beef with idle mockery.
Uprearing it aloft, the hungry brood
Invade the board where late a sirloin stood,
And, mad with lust of innovation, wish
For conquest o'er each long establish'd dish.
When near the meagre host plum pudding rose,
Whose smoking sweets delicious scents disclose;
Full o'er the board she bade her flavours pour,
And from her empire drive them back to shore.
There with malicious hate soup-maigre spred,
And scantily surrounding nations fed,
Deplor'd good living lost, and fasting moan'd,
Till half convuls'd with cholic, Europe groan'd;
And more had suffer'd yet; but great in fame
Mince Pye appear'd: at his avenging claim
The soup-devouring bands aghast displac'd,
Fell back astounded at his conqu'ring taste.
Italia too, whose omlets pleas'd the world,
To onion soup and lenten potage hurl'd,
Wept o'er her macaroni boil'd in vain,
And bent in anguish to soup-maigre's reign;
Till to her aid thy plums and spices flown
Rivall'd those dainties Capua once could own:
The soup, the frogs, the herbs, the barley bread,
And all the sickly train in pale confusion fled.'

We regret that a variety of engagements have prevented us from paying our respects to this ingenious lover of baked meats, whose lines partake of the warmth of her oven, till the praises of a Mince Pye are almost as unseasonable as were Mr. Pybus's eulogies on the (now departed) magnanimous Paul. If we recollect rightly, however, this poem itself appeared when strawberries and cream were more in request than Christmas pies. **Fer.**

MONTHLY CATALOGUE,

For APRIL, 1801.

ASTRONOMY.

Art. 14. *A Method of ascertaining the Latitude in the Northern Hemisphere*, by a single Altitude of the Polar Star, at any Time; with Tables computed for that Purpose. By John Stevens, in the Service of the East India Company. 8vo. 1s. Heather. 1800.

THIS method is not intended to supersede others, but to be employed when circumstances prevent any others from being adopted.

According to the present mode, the latitude is found when the altitude and apparent time are known: consequently, the time, which it is not so easy to ascertain, is supposed correct: but the error in time does not cause any very great error in the latitude. Mr. Stevens says that, 'if the time should be twenty minutes wrong when the star is on the meridian, the error will be scarcely any thing, and can never at its greatest distance from the meridian exceed $9\frac{1}{4}$ miles.'

R. Wood.

MILITARY.

Art. 15. *The First Principles of Field-Fortification:* containing concise and familiar Precepts for the Construction, Attack, and Defence of Field-Works; with a preliminary Introduction to the Science of Fortification in general. By Charles Augustus Struensee. Translated from the German, by William Nicolay, Captain-Lieutenant in the Corps of Royal Engineers. 8vo. pp. 232, and 13 Plates. 7s. 6d. Boards. Nicol. 1800.

Under the modest title of *First Principles*, we are here presented with the *whole science* of field-fortification, from the binding of a fascine to the entrenchment of an army. The rules are so simplified, and yet are so minute, that the youngest *Ensign* may thoroughly understand, and be able to execute, every part of the work; while we believe that we have very few *Generals*, who might not derive great benefit from reading this book.

We have noticed one mistake, p. 69. where, in the directions for finding the number of rods required for a *revêtement*, we are desired to multiply the length by the *breadth*. It should be the *height*. It is evident, however, from what follows, that this is only an error of the press.

The plates and references are remarkably correct; and we have seldom met with so much practical information in so small a compass. The translator has great merit in bringing forwards this treatise to the English public, and in having presented it to them in so respectable a manner.

Suth.a

EDUCATION, *&c.*

Art. 16. *Latin Prosody made easy*, or Rules and Authorities for the Quantity of final Syllables in general, and of the Increments of Nouns and Verbs, interspersed with occasional Observations and Conjectures on the Pronunciation of the ancient Greeks and Romans: to which are added Directions for scanning and composing different Kinds of Verse, followed by analytic Remarks on the harmonious Structure of the Hexameter, together with synoptic Tables of Quantity for every Declension and Conjugation. By J. Carey. 8vo. pp. 200. 5s. Boards. Robinsons, &c. 1800.

As the length of this title-page almost precludes the necessity of any analytical account of the work, we shall content ourselves with observing that it appears to us likely to prove a very useful publication. The rules are given in Latin verse, and afterward explained and elucidated in English. The author seems to thoroughly understand the principles of his subject, and he has treated it fully, accurately, and ingeniously.—We have remarked only one instance in which he

appears

appears to us not to have been quite correct. In page 157, he makes the second and fourth feet of the mixed trimeter iambic to consist only either of an iambus, or a tribrachys; whereas, in fact, the first five feet may consist of the tribrachys, the spondee, the dactyl, and the anapæst, as in the following lines:

"Virtu|*te āmbī*|re opoi|*tēt nōn* | favitoribus."——Ter.
"Sat habet | *făvĭto*|rum semper qui recte facit."——Ter.
"Amittit merito propri|*ūm qui ălĭe*|num appetit."——Phæd.
"Inops potentem dum |vūlt ĭmĭ|tari perit."——Phæd.

O.W.

Art. 17. *Latin Prosody;* or, a methodical Compendium on the Quantity of Latin Syllables; and on Latin Versification. By John F. O. Doudouit, Curate of Lourmais in Britany; and Teacher of the French and Latin Languages in the Free School, Ludlow. 12mo. 2s. Longman and Co. 1800.

When it is intended that rules of grammar shall be learnt by rote, it is perhaps always advisable to assist the memory of the student by some artificial aids. The most obvious is that of giving the rules in verse; which, when skilfully performed, enables the youth more readily to catch and more powerfully to retain them; and this observation applies with more force when the subject matter of the rules is the prosody of a language.—The want of such an artificial aid as this is the most material objection, if it be one at all, which we have to urge against the form of the present compendium: but in other respects, its accuracy may recommend it to the notice of those who are concerned in classical education. In a few instances, we think, the examples are too numerous. At page 73, the author should in strictness have confined the exception, 'that the final *es* of *sum* and its compounds, is short,' to the present tense of that verb and its compounds. In the following line of Martial, we find the *es* long in *posses*:

"*Pontice voce tua posses adamanta movere.*"

It may perhaps be said that, in this instance, the *es* is made long by *cæsurâ:* but we see no reason why the imperfect subjunctive of the verb *sum* and its compounds should follow a different law from that of the imperfect subjunctive of other words, all of which have the *es* of that tense invariably long.

D.o

Art. 18. *Elements of Reading.* Being select English Lessons in Prose and Verse, for young Readers of both Sexes. By the Rev. J. Adams, A. M. 12mo. 3d Edition, much enlarged. Law, &c. 1800.

There can be no doubt that compilements of this miscellaneous and moral kind afford rational entertainment and useful instruction to young readers, in the earlier stages of education; and hence so many of them (for they have prodigiously multiplied within a few years past,) have appeared to merit insertion in our Monthly Catalogue. Mr. Adams is the approved compiler of several similar publications, particularly "Elements of useful Knowlege,"—lately noticed in our Review.

Art.

Art. 19. *Novelle Morali, di G. Polidori, Maestro di Lingua Italiana.* Small 12mo. Two Parts. 4s. sewed. Wallis, &c.

These two small volumes contain pretty little Italian stories, ingeniously calculated to answer the purpose for which the author tells us they were written; namely, that of conveying instruction in the Italian language through the medium of a moral narrative. In his Dedication, he asserts this to be his plan:

'The end, (he says) which I propose to myself, is to combine instruction with morality; and at the same time that I am teaching the Italian language, to give such examples of virtue rewarded and vice punished, as may lead the minds of my young scholars to the knowlege of morals on which the happiness of their lives will in a great measure depend.'

The stories are very amusing, and the comic and the grave have their several merits.

Mrs Moy.

LAW.

Art. 20. *Reports of Cases adjudged in the Court of King's Bench*, from Hilary Term the 14th of George III. 1774, to Trinity Term the 18th of George III. 1778, both inclusive. By Henry Cowper, Esq. Barrister at Law of the Middle Temple. 2d Edition. 2 Vols. Royal 8vo. 19s. Boards. Brooke, &c. 1800.

We are happy in announcing to our readers the appearance of these valuable Reports in their present commodious size. We observe indeed but few additions introduced, but the high price of the folio edition, and the deserved reputation of the work, rendered its republication very desirable.

An account of the first edition will be found in our 80th volume, p. 245.

S.R.

Art. 21. *An Abridgment of the Modern Determinations in the Courts of Law and Equity*; being a Supplement to Viner's Abridgment. By several Gentlemen in the respective Branches of the Law. Vol. III.—*Creditor and Bankrupt.—Duress.* Royal 8vo. pp. 570. 14s. Boards. Butterworth. 1800.

In our 31st volume, N. S. p. 84. we mentioned the appearance of the first two volumes of this publication, and then declared that we should reserve our examination into its merits till its completion. In conformity with that intention, we now only inform our readers that the third volume is published.

S.R.

Art. 22. *A digested Index to the Term Reports*, 2d Edition corrected and considerably enlarged; containing all the Points of Law determined in the Court of King's Bench from Michaelmas Term 1785 to Trinity Term 1800; and in the Court of Common Pleas from Easter Term 1788, to Trinity Term 1799. By T. E. Tomlins, Barrister at Law, &c. Royal 8vo. 12s. Boards. Butterworth. 1800.

The first edition of this useful publication was noticed in our 29th volume, N. S. and we have now only to state to our readers that its utility is greatly increased by the insertion of the cases contained in the 8th volume of Messrs. Durnford's and East's Reports, the two volumes

volumes of Mr. Henry Blackstone's Reports, and the volume lately published by Messrs. Bosanquet and Puller. The work may with propriety be considered as a *Vade Mecum* to those gentlemen who attend on the Circuits, since it furnishes them with an accurate and comprehensive view of the cases introduced into eleven folio volumes of Reports. S.R.

RELIGIOUS.

Art. 23. *The Restoration of the Jews, the Crisis of all Nations;* or, an Arrangement of the Scripture Prophecies, which relate to the Restoration of the Jews, and to some of the most interesting Circumstances which are to accompany and distinguish that important Event; with Illustrations and Remarks drawn from the present Situation and apparent Tendencies of Things, both in Christian and Mahomedan Countries. By J. Bicheno, M. A. 8vo. pp. 115. 2s. 6d. Johnson, &c. 1800.

Mr. Bicheno here treats of *The Restoration of the Tribes of Israel*, their *Double Return*, and the *Extent of their Country;*—on the *Events intimately connected with their Restoration;* particularly the *Fall of the Fourth Monarchy*, and of *The Ottoman Power;* and the *Quarter whence the Deliverance of the Jews may be expected to originate.*

'Spain and France, indeed, seem to have the most plausible claim to this destined honour; but some, like good patriots, are ambitious of securing it to this country, and think our being the first commercial people in the world, and moreover possessing Gibraltar, the parts near which, they say, were especially called Tarshish, to be in favour of our claim. All that this passage intimates (and I think it intimates thus much) is, that some European country or countries, possessing shipping, will be the first to assist the Jews in their return. And, if this country should not be engaged in alliances, or in a war, operating a contrary way; that is, if no particular circumstances should exist at the time of the return of God's mercy to his ancient people, to work either on our avarice or prejudices, so as to give our passions an opposite impulse, it may then be expected, from the natural generosity of Englishmen, and from the piety of thousands among us, that this country will be foremost to lend assistance in so good a work as this. But, should such unhappy circumstances exist, alas! what is to be expected? However conspicuous the hand of God may be in the providential events of the time, we shall be blind, or passion will distort every thing, and by waging war against the providence of Almighty God, and by attempts to frustrate his purposes, we shall rush on to our ruin.'

Reader! hast thou enough of this? If not, take the following:

'One thing may be worth observing; which is, that though from the globular form of the earth, such a sign in the heavens, over Jerusalem, could not, any more than the descent of the Saviour, without a miracle, be seen in every part of the globe, yet Jerusalem is the latitude in which it would be seen to a greater extent, over the *habitable* world, than any other, and is placed so in the centre of it, that, perhaps, more than *nine-tenths* of mankind would be within sight of it. Regulate the globe for this latitude, (31. 55. N.) and we shall see, above the horizon, all Europe, all Africa, all Asia to New

New Holland, and a considerable part of America. All these countries are within ninety degrees of Jerusalem, to which nearly two degress, every way, may be added for the refraction. We shall say nothing of the twilight which would give notice of this wonderful phenomenon in regions still more distant: but only observe that, should the capital of this pillar of fire extend itself in proportion to its elevation, in the manner that the pillar of fire in the wilderness is supposed to have spread itself over the camp of Israel, there would be but a small portion of the habitable globe, indeed, that would not be illuminated by its glory. And thus, in a sense which, perhaps, has not been thought of, will be fulfilled that scenic prediction:—"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. And he said unto me, these sayings are faithful and true—Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book." Ged.

Art. 24. *Abrégé de l'Histoire de la Bible, &c. &c. traduit de l'Anglois, mais sur un Plan différent de l'Original.* 8vo. pp. 531. Wilkie. 1799.

This abridgment of the history of the bible is said to be translated from the English, probably from the English of Mrs. Trimmer: but we have had neither leisure nor inclination to compare the two *authoresses:* for the translator is also a female. She 'flatters herself that the work will be beneficial to youth, from the variety of interesting facts which it brings together;' and we think that the volume may be useful to young ladies, who are beginning to learn French; we mean, French words, and French sentences: for if they look for the beauties of the French language, they will be disappointed. D.o

Art. 25. *Two Sermons*, on the Proclamation, Dec. 3, 1800, and on the General Fast, Feb. 13, 1801. Preached at the Cathedral, Winchester. By the Rev. Edward Poulter, Prebendary, &c. 8vo. 2s. Cadell and Davies.

However improper it may be frequently to discuss political subjects in the pulpit, there are times when they present themselves combined with religious considerations; and then the divine is justified in exhibiting them together in his public exhortations. Indeed, an established church must blend the contemplation of civil policy with its regard for the interests of religion and virtue; and its ministers, as occasion requires, will be the organs through which the Government addresses the people. There may not be much objection to this system, if only pursued occasionally; and provided that preachers display judgment and temper in such politico-theological discourses: but, if the "drum ecclesiastic" be beaten to excite to tumult or rebellion, to inculcate abject slavery and non-resistance, or to infuriate the soul to a love of war, we despise and reprobate the man who can thus basely prostitute his talents and his sacred profession in

the House of God. If, during the existence of a scarcity of provisions, the clergyman, in consequence of a royal proclamation enforced by the command of his bishop, seriously inculcates to his congregation a religious observance of that economy which the circumstances of the country seem to render expedient; or if, pending the ravages of war, he calls his flock to contemplate the scene through the medium of religion, and exhorts to reformation of manners, as the surest means of promoting the return of peace, prosperity, and general happiness; we cannot object to this aid which the Church renders to the State.

Mr. Poulter does not exactly confine himself to this line of conduct, but he appears to act a conscientious part on these occasions, and to be intitled to our respect. In his sermon on the proclamation, he endeavours by moral and religious considerations to enforce that conduct respecting the economical use of bread-corn, which his Majesty recommends to his subjects; and in the sermon on the last fast day, Mr. P. commences with observing that it has the discontinuance of war and the return of peace for its primary view and principal tenor. He is probably wrong when he represents the whole Christian religion as involved in the present contest; since our holy faith can be in no danger from the sword, nor ever yet asked its assistance. When, moreover, he attempts to prove that war is unconnected with scarcity *, we must also consider him as in an error. As the tendency of peace is to produce plenty, so the diversion of man from the science of culture to that of warfare must, in proportion to the extent of that diversion, operate to a contrary effect. Some wars may be more *interruptive* of agriculture, as well as more consuming and wide-wasting, than others; and the present contest has worn this character in a peculiar degree all over Europe. Accompanied by some unpropitious seasons, therefore, we feel its singular pressure.

Though, however, we differ with this preacher on the subject of war being the cause of scarcity, we are as solicitous as he can be to prevent scarcity from being the cause of war; and to discourage our enemy from cherishing any hopes of advantage from the present difficulties of our country. Here the clergyman may fight against the enemy by exhorting to temperance and patience, as well as fortitude; which Mr. P. properly inculcates. He reprobates despondency, encourages to perseverance, and looks forwards to the issue of the contest with satisfaction. May his wishes be realized! **Mo-y.**

Art. 26. *Two Sermons on the Alarm of Scarcity*, and on the proper Improvement of the late general Fast; preached at the Chapel in West-Gate, Wakefield. By Thomas Johnstone. 8vo. 1s. 6d. Johnson.

This preacher is fearless without being intemperate, and undisguised without being acrimonious. He reprobates with mildness; and though he cannot resist the opportunity of bearing his testimony

* His words are; 'war is not the cause of scarcity;' and he says afterward, 'there are many secondary causes of dearness of which war is not one.'

against

against what he deems the cause of our misfortunes, he endeavours to excite to repentance rather than to discontent. His address to the poor and to the rich, on the present scarcity, is seasonable and judicious; and his exhortation to all classes, to examine themselves as to the part which they have contributed by their sins to the national judgment under which we are labouring, is extremely serious. He particularly calls on 'the hardened and brutal traffickers in human flesh, the slave-merchants,' and pronounces their crime alone sufficient to draw down the overwhelming wrath of God on this land. Mo.y.

Art. 27. *Religious Union*; being a Sketch of a Plan for uniting Catholics and Presbyterians with the Established Church. 8vo. 1s. Mawman. 1801.

It appears that greater animosity exists among professing Christians respecting religious matters, than ever prevailed among the antient Heathens. This circumstance cannot arise from the religion itself, which is all amiableness and love: but from some defects in modern institutions, by which religion is either made a source of contention, or employed as a pretext to cover selfish and worldly purposes. It is, however, much easier to reprobate this evil than to induce men to apply a remedy.—The writer of the present pamphlet has been a witness to the sad consequences of religious discord in Ireland; he is aware of the true cause of the mischief; and he expresses a strong solicitude for the removal of it, which he thinks can only be effected by increasing the number of individuals in the established church. For this purpose, he would institute a conference, similar to that which was held at the Savoy in 1661, consisting of delegates from the Established, the Catholic, and the Presbyterian churches, who may discuss and settle differences. This *Sketch of a Plan*, we have no doubt, is well-intended: but there is no prospect of its being adopted. Indeed, the author himself considers the very discussion of its probable success, as 'labouring to form a road to a house that may never be built.' D.o

Art. 28. *A serious Call to a Devout and Holy Life.* Abridged from the original Work of the Rev. W. Law. 12mo. 2d Edition. 1s. 6d. sewed. Hatchard. 1801.

The editor observes in his prefixed advertisement, that this 'abridgment (of a well-known and justly celebrated book,) was not undertaken with a view to private emolument, but for the sole purpose of bringing into more general circulation, a work which has always been highly and deservedly esteemed. When this object is accomplished, every wish of the editor will be completely gratified.' —"There is a tide" in the circulation and popularity of books, as well as in all "the affairs of men *;"—and we remember the time when the "*good wine*" of William Law "*needed no bush* †."

POLITICS, &c.

Art. 29. *A Ministerial Register, or Companion to the Political History of the Present Reign*, exhibiting at one View the successive Changes in all the principal Departments of Government, in proper Order

* Shakspeare. † Old Proverb.

and

and Date, and affording an easy and immediate Reference to the subsisting Administration, at any Period required, collectively or individually. Folio Sheet. 3s. 6d. Ogilvy and Son. 1801.

It is probable that Dr. Priestley's Chart of History gave the first idea of this Ministerial Chart or Register; which exhibits at one glance the series of administrations, from the accession of his Majesty in 1760 to 1800, and their relative duration. The Pitt and Newcastle —Bute —Grenville —Rockingham —Grafton —North.—2d. Rockingham—Shelburne—Coalition —and Pitt Administrations, are distinguished by different colours. On one side of the chart, are marked the different parliaments under which the several administrations subsisted; and on the other side, the different wars in which this country has been engaged with their commencement and duration. The margin affords biographical references to the several persons whose names are found in the columns of the register.—In a word, this sheet affords a sort of bird's eye view of the administrations, parliaments, and wars of the present reign; which will be acceptable to those who wish to be saved the trouble of turning over many books.

Art. 30. *Observations on the Act which passed into a Law the 28th of July*, 1800, to incorporate certain Persons by the Name of The London Company, for the Manufacture of Flour, Meal, and Bread; shewing the Excellence of the Plan proposed, and that its Adoption will in future prevent an artificial Scarcity of Wheat, and will prove a Death-Blow to Monopolizers, Forestallers, and Regraters of that essential Article; including a copious Abridgment of the above Act, and the Names of the present Proprietors. By J. H. Prince. 8vo. 6d. West and Hughes.

In spite of the Duke of Portland's letter, and of the strong fact of our immense importation, Mr. P. not only asserts that there is no scarcity, but that this country will produce enough of corn in one good harvest to supply its inhabitants for two years. He insists that the scarcity is entirely artificial, produced by monopolizing and forestalling; a traffic which is arrived at such a pitch as to be *our national sin.* As *clavis clavi pellitur*, so one monopoly is here held forth as a sovereign cure for another. A chartered company, '*of public spirited souls*,' dealing in corn and flour, is to destroy the rapacious monopolizers of the corn-market, and "to scatter plenty o'er a smiling land." —We confess that we have no such expectations from the London Company, nor from any other company which goes to market with exclusive privileges: but if we thought with Mr. P., we should say with him: 'May God prosper the undertaking!'—Surely, there is something absurd in the idea of schemes of trade established on pure public spirited motives. A chartered company, dealing in a necessary of life, must enjoy advantages incompatible with the freedom of trade and with competition. As an experiment for a short time, the scheme may have been allowed: but should such a system be made at once permanent?

Art. 31. *Resolutions earnestly submitted to the Attention of the several Associations which may be entered into throughout the Kingdom*, in

furtherance of his Majesty's most gracious Proclamation, recommending Frugality and Economy in the Consumption of Grain. With Cursory Remarks. By the author of "An Appeal to the Good Sense of the higher and wealthy Orders of the People," &c. 8vo. 1s. per dozen. Hatchard.

This little pamphlet contains recommendatory comments on certain proposed resolutions: but we are apprehensive that the whole discovers rather the good meaning than the sound judgment of the author. In the first place, it asserts that a great saving would be made by eating the *standard wheaten bread* in preference to the *London white bread:* but we believe that the opposite fact has been established. For the labouring part of the community, for those whose chief food is bread, the white bread is the best economy; and parliament was soon convinced that it was not adviseable to enforce the use of brown bread. For the poor, who are obliged for the most part to subsist on bread and water, let us at least provide the *best bread* and the *best water;* and let us not, under the notion of economy give a licence to millers and bakers to adulterate *ad libitum* the staff of life. Where quantities of potatoes and other vegetables are easily to be procured, the 2d resolution, 'not to consume more than half a quartern loaf per head, per week,' may, with rigid attention, be accomplished: but, in populous districts, and especially where children abound, it is impossible to obey it. This author expects too much from parliamentary interference, which as yet has done no good.

Art. 32. *A candid Appeal to the Nation,* upon the present Crisis and the Recent Change of Ministers. 8vo. 1s. Lackington.

More declamation than argument is here used against the emancipation of the Irish catholics. The author highly applauds the King's resistance of the proposed measure, to which his coronation oath, as here interpreted, obliged him; and he says, respecting his Majesty's declaration '*to maintain the protestant reformed religion established by law,*" 'mark the words, not as it shall be established by law, but as it is.' This gloss, however, the passage will not bear; the words *as it is* are not in the oath. The policy of extending indulgence to the catholics of Ireland is more questioned than his Majesty's power by virtue of his oath.—As a protestant, this author says, he would wage open hostility with the Irish catholics, rather than incur the dangers of pretended friendship. There appears to us more boldness than liberality in this avowal.—Mr. Pitt is complimented for his resignation, as a true patriot; he is exhorted to act straight forwards for the good of his country; and our newly appointed guardians are requested to offer and accept the *olive branch of peace.*

Art. 33. *The Effect of Paper Money on the Price of Provisions;* or, the Point in dispute between Mr. Boyd and Sir Francis Baring examined; the Bank Paper Money proved to be an adequate Cause for the high Price of Provisions, and constitutional Remedies recommended. By William Frend, Author of "the Principles of Taxation," "the Principles of Algebra," &c. 8vo. 1s. 6d. Ridgway.

The

The principle maintained in this pamphlet is sufficiently expressed in the title; and its author, though no commercial man, and 'far removed from monied circles,' has neatly stated, for the public decision, the point at issue between Mr. Boyd and Sir Francis Baring. Mr. Frend is not so modest, however, on the present occasion, as to be restrained from laughing at the Baronet for calling the Bank "the sun of our agriculture and commerce." What, says he, 'A few citizens and their clerks, with quills *in* their ears, the sun of Great Britain!!!' Against so exaggerated a picture, he manfully protests; and, with an intimation 'that money-craft may prove as dangerous to us as priest-craft,' he summons his countrymen to a consideration of this important subject. He states the unavoidable operation of paper money, in the circumstances under which it at present exists; and if this representation be not that of a man of business, it is that of a clear-headed reasoner. He exhorts the Poor to avoid turbulence; and to apply, in a constitutional manner, to the Justices at the quarter sessions, to regulate their wages according to the price of provisions. Mo-y.

Art. 34. *An Appeal to a humane Public, for the Poorer Millers and Bakers*, respecting the high Price of Bread, and the Injury sustained by them from the Establishment of the London Flour, Meal, and Bread Company. With an Account of the Effect the Institution of this New Chartered Company had in immediately raising, instead of lowering, the Price of Corn. By an Attentive Observer. 8vo. 1s. Allen.

Since the establishment of the chartered Company here attacked, which was carried in the House of Commons by a majority of only *one* vote, the public have not experienced a reduction in the price of Bread, but have suffered a considerable advance; yet we must not hastily infer, *post hoc, ergò propter hoc*. It is, however, a fair subject of inquiry, what has been the genuine operation of this privileged company, dealing in the first necessary of life, on the corn-market? Such societies or corporations are hostile to the freedom of commerce, and seem to promise individual rather than general advantage. According to this pamphlet, the London Flour Company has injured the little Millers and Bakers in the metropolis; and, as it trades with a vast capital and peculiar privileges, the solitary Millers and Bakers may have some ground of complaint on this score. D.o

Art. 35. *Reflections upon the evil Effects of an increasing Population, upon the present high Price of Provisions, particularly Corn;* upon the Bounty Act, and upon the Propriety of General Inclosures; in which a Mode is suggested of relieving the present Necessities of the Poor, upon the Principles of Equity. To which is added, an Appendix, containing some Remarks upon the Subject of Tythes; further Observations upon Population, and Animadversions upon some late Publications on the present Scarcity. By Edward Gardner. 8vo. pp. 94. 2s. Printed at Glocester. Sold in London by Cadell and Davies.

Some truth will be found in Mr. Gardner's general idea, but his subordinate notions do not exactly harmonize with it, nor is it clearly exhibited. Increasing population is far from an absolute evil in itself, but must

be a misfortune when it happens under a bad system; when, with a considerable numerical increment, the productive classes of the community are diminished and diminishing, the empire must soon be in a very uncomfortable state. The tendency of commerce and war is to remove men from the productive into the unproductive classes; and he who contemplates the subject in this point of view should not confine the effects of an hostile system, on the price of the necessaries of life, as Mr. G. seems to do (p. 27.) to the mere *waste* occasioned by it; nor think of providing a mere temporary aid for the Poor. Mr. Gardner justly observes that the generality of those circumstances, which are supposed to increase the felicity of an empire, contribute more than any other political cause to augment the misery of the majority of its inhabitants; and that while 'commerce affords a transient and unstable fund of wealth, that which arises from the cultivation of land is permanent and secure.'* Hence he wishes to promote general inclosures: but, unlike most writers on this subject, he does not condemn tithes; giving it as his opinion that 'the impediments which they throw in the way of improved cultivation are so *trifling* as scarcely to deserve the name.' To relieve the Poor, he thinks that property of every description should be taxed; and he recommends that some addition should be made, for this purpose, to the Income Tax. In our opinion, every plan, except the simple one of enabling the Poor to support themselves by the produce of their labour, will ultimately be found to be as fallacious as it is unjust.

Mr. G. does not altogether agree with Dr. Anderson in his late pamphlet (see our last Review, p. 283.). 'Certainly,' says he, 'the Doctor must have have been nodding over his paper, when he lays so much stress on the virtual abolition of the bounty act, and so little on the operation of bad seasons; for the occupier of land has no view at all to a bounty when he pursues his occupation.'—The dealers in corn are shielded from obloquy on the present occasion; and the first grand cause of the dearness is stated to be a failure of crops, or a *real* want of supply adequate to the demand. 'It cannot, (says Mr. G.) be otherwise in the very nature of things;—when commodities are plentiful they will be cheap, and when they are scarce they will be dear; no human power can prevent it.'

Art. 36. *Part III. Of Remarks on the Deficiency of Grain;* on the Means of present Relief and of future Plenty. By John Lord Sheffield. 8vo. 3s. 6d. Debrett.

The remarks of this Nobleman merit peculiar attention, since they are not the result of hasty and crude conceptions, but the fruit of patient study and mature reflection. The 1st and 2d parts of this work were noticed in M. R. for December last (vol. xxxiii. p. 431.) when we announced Lord S.'s intention of soon presenting the public with the conclusion now before us, in which he undertakes to prescribe the means of future plenty. Assuming it as an established fact that an average crop is not equal to our consumption, Lord Sheffield con-

* 'It is by Agriculture alone (Mr. G. remarks in another place,) that this kingdom can survive another century.'

tends

tends that the means of future plenty must be obtained through the cultivation of our wastes, including the forest lands. 'We seem, (says he,) to indulge the idea that England is an highly-improved country; not one fourth of it, however, is cultivated as it should be; and no civilized country has so large a proportion of waste lands.' His statement is that we have of cultivated land upwards of 51 millions of acres, and of uncultivated upwards of 22 millions; and he wishes to encourage, in every way, the cultivation of a considerable part of these 22 millions of waste land. Unlike the author of the pamphlet last noticed, his Lordship conceives tithes to be an obstacle to improvement *; and, having observed them to operate against tillage, he is extremely desirous of having them commuted. He would also exempt waste lands from the present land tax; and he farther advises a general Inclosure Act, on the Scotch principle "that division should be made at the instance of any one having interest." For his strenuous opposition to supporting the Clergy on the old system of tithes, Lord Sheffield deems it proper to offer an apology. He wishes it to be remembered that all corn countries are free from this agricultural impost, except England and Ireland; and to be considered that, if this burden be continued, it will operate to the embarrassment of our foreign commerce, and that no modification of the corn laws will remedy the evil. He concludes with protesting against half measures, and is solicitous to avert revolutionary misfortunes by a manly system of policy. Mo-y.

Art. 37. *The interesting Debate on Mr. Grey's Motion in the House of Commons*, March 25, 1801, for an Enquiry into the State of the Nation; with the Speeches at length of Mr. Grey, Mr. Dundas, Mr. Fox, Mr. Pitt, &c. &c. &c.; and a correct List of the Minority. 8vo. 1s. 6d. Jordan.

Though this Debate has been detailed in the public papers, a more complete exhibition of it must prove highly acceptable to many; since it embraced a discussion truly *interesting*. A more respectable minority has not of late been witnessed in the House of Commons. Exclusively of tellers, the numbers were

For the Motion of Inquiry		105
Against it	- -	291
	Majority ——	186.

D°

Art. 38. *Letters on the real Causes and probable Consequences of the present War with Russia.* 8vo. 2s. Cadell and Davies.

The late Emperor Paul is said in these letters, (which were originally presented to the public in a morning paper,) not to have languished for Malta but for Constantinople; though, as he was unable to avow the favourite project of the Cabinet of St. Petersburgh, he was happy to play the farce of Grand Master of the Order of St. John of Jerusalem, to cover his ambitious views on Turkey. It is intimated that we may concur with the Russian Court in this project, provided that

* 'No tax, (he observes, p. 192.) can possibly be devised more oppressive than tythe in kind, and more hostile to all improvements.'

we maintain Malta, and that the Emperor guarantees Egypt from the possession of the French.—As Paul is now no more, the discussions in this pamphlet have lost much of their interest. Mo-y.

Art. 39. *Observations on the Income Act;* particularly as it relates to the Occupiers of Land: with some Proposals of Amendment. To which is added, a Short Scheme for meliorating the Condition of the Labouring Man. By Francis Newbery, Esq. one of the Commissioners of Appeal for the County of Sussex. 8vo. 2s. Nicol.

Mr. Newbery is extremely solicitous to give complete effect to the Income Act; and, as a Commissioner who has reflected much on the subject, he is intitled to attention. He is of opinion that Farmers experience peculiar indulgence, since, in fact, their contribution is merely a composition in lieu of the tax; that their incomes should be estimated differently; that they should be made to account for the articles which they consume, together with those which they barter; and that they should be made to pay in addition a tax of 10 per cent. on all quantities sold above stated prices. The whole of Mr. N.'s plan it may be difficult to carry into effect: but this circumstance should not exclude legislative attention to that part which is practicable.

The short scheme, or crude impression, (as Mr. Newbery also calls it,) in favour of the poor, is not new, but it has reason and justice for its basis. If something of the kind were adopted, it would lessen the poor-rates, and tend to improve the morals of the labouring class. Mr. N. recommends the taking of bread, *the staff of life*, as the *notch-stick* or *barometer* by which to regulate the price of labour. As a gallon of flour per head per week is the allowance to poor families, and as the price of the gallon is regulated by the price of wheat per load, (every twenty shillings in the load occasioning a difference of a penny in a gallon,) it is proposed to pay the able labourer as many pence per day as wheat fetches per load; viz. that, as the medium price of wheat has been 12l. per load, 12d. per day be considered as the ordinary wages; that, when it rises to 14l., 2d. be added, as *bread money;* and so on. To this proposition the labouring poor would perhaps cheerfully accede; particularly now, when wheat is above 40l. per load. D.o

Art. 40. *A Letter to his Grace the Duke of Portland,* on the Subject of Catholic Emancipation in Ireland. By a Gentleman, who has resided in that Country for a considerable Time. 8vo. 1s. Stewart.

Having witnessed the sanguinary enthusiasm and horrid cruelties of the Irish Catholics, this writer (who signs himself *Bull Dog*) loudly exclaims against their being admitted to a share in the Government; repeating it as his decided opinion, that such a measure would sooner or later prove the destruction of the Protestant Government. We are little disposed to subscribe to the condemnation of large bodies of men, on account of the madness or crimes of individuals: but, if this *Bull Dog*'s account of the Irish Catholics be a true picture, it is to be lamented

lamented that the promise of emancipation was ever held out to them. Time will throw light on this mysterious subject. Mo-y.

Art. 41. *The Opinion of an old Englishman:* in which National Honour and National Gratitude, are principally considered. Humbly offered to his Countrymen and Fellow-Citizens, on the Resignation of the late Ministry. 8vo. 6d. Hatchard.

A warm panegyric on Mr. Pitt, by a gentleman who professes himself to be partial, but in conformity with the convictions of his mind. The late minister is styled a political phænomenon; a singularly great man, who has been twice the saviour of his country; who has carried on the war with a vigour unprecedented in history, and with success correspondent to it;—and who, when *circumstances of a delicate nature* induced him to resign the situation of Prime Minister, did not retire from the world and vent his spleen in seclusion. We are exhorted to admire this best of all possible Ministers, and to offer to him some pledge of public gratitude: but, if Mr. Pitt be the singularly great man here described, he will probably not thank this friend for his officiousness, but will say to him—

"*Si quid meremur, sana posteritas sciet.*" Do

Art. 42. *Remarks on the present high Price of Grain,* and on the Expediency of farther Legislative Restrictions in order to effect its Reduction. 8vo. 6d. Jordan.

The good intention of this writer is to be praised rather than the soundness of his doctrine. He insists on the necessity of some regulations to check unfair combination among corn-dealers, to direct the mode of sale, and to render the communication between the grower and the consumer as free as may be possible from intermediate traders and agents. The Duke of Portland's letter to the Lord Lieutenant of Oxfordshire is condemned as impolitic, and as having contributed to raise the price of grain. Do

Art. 43. *A Vindication of the Earl of Carnarvon's Assertion* respecting the Expences of the War: an Answer to the Reporter of the Substance of the Speech of Lord Auckland, in the House of Lords, 20th March 1801. To which is added a Copy of Lord Auckland's Speech as therein reported. 8vo. 1s. Debrett.

The Reporter is here charged with having misrepresented Lord Carnarvon's statement of the expences of the war, or with having mistaken 126 millions for 300 millions: an error which is here corrected.

The amount of the funded and unfunded debt, up to Feb. 1, 1800, is stated to be - -	£539,007,213
Deduct the Balance of Account Feb. 1793, when the war began - - - -	230,000,000
Remain for the expence of the war -	£309,007,213

Do

POETRY *and the* DRAMA.

Art. 44. *Sir Hubert,* an Heroic Ballad. By John Westbrooke Chandler. 8vo. pp. 227. 7s. 6d. Boards. Kerby. 1800.

The author of this very long ballad speaks so modestly of his claims to public notice, that we feel no inclination to severely scrutinize his failings. The terrors of criticism should be reserved for coxcombs, and pretenders in literature:—to humility and diffidence we shall ever pay respect, even when we cannot bestow praise.

Mr. Chandler's ~~The author~~'s theory of the fashionable subject of apparitions affords, perhaps, some of the best verses in the volume; many of the others being deficient in polish and exactness. Indeed it would require prodigious labour, to finish the great number of stanzas which this author has sketched, so as to adapt his numbers to the ear and taste of accurate judges. This species of composition, while it admits the introduction of familiar words and phrases, requires much sweetness in the versification, and that kind of ease in expression, which an author feels it most difficult to acquire. It has lately been a favourite opinion with certain writers, that, in order to produce a ballad, they need only string a quantity of prose into lines "*of eight and eight*," or "*eight and six*," like Bottom's prologue:—but, notwithstanding the majority of bad judges, which compositions of this nature tend to create, we must protest against this coarse manufacture. If poetry be deprived of its elevation, its elegance, and even its mechanical decorations, it must sink beneath the level of tolerable prose. Those writers who are unequal to the higher departments of poetry might, with ~~by~~ proper diligence, make some figure by improving their versification.—In a word, let us, according to Lord Verulam's story, have *rhyme* at least. In too many performances which are offered to us under the denomination of *poems*, we can find neither *rhyme* nor *reason*. Fer.

Art. 45. *Antonio:* a Tragedy in Five Acts. By William Godwin. 8vo. 2s. 6d. Robinsons.

Not satisfied with the most complete condemnation *on the boarde* of the theatre, Mr. Godwin, by this publication of his tragedy, solicits conviction in every court of criticism; for there cannot be two opinions on the merits, or rather demerits, of this dramatic abortion. Nothing can be more meagre in plot and incident; more defective in moral and sentiment; more poor and flimsy in style and language; or with a more lame and impotent conclusion. It is so much beneath all criticism, so deficient in all that constitutes a good drama, that we are astonished that the managers should have received it, and still more that Mr. G. should be so insensible to its faults as to commit it to the press after the merited condemnation which it received. It is fit only to be given *emendaturis ignibus*. Mo.

Art. 46. *Carmen Seculare.* A Sacred Poem, on the Commencement of the present Century. By Thomas Roberts, Esq. 4to. 3s. 6d. Hurst, &c. 1801.

The title of this poem ought rather to have been *Carmen Spirituale* or *Carmen de Seculis;* as Mr. Roberts is not contented with celebrating the opening of the present century, but commences with the birth of Time itself, and sings not only "of chaos and old night," but of

Pharaoh

Pharaoh and all his host; conducting us through the Scriptures, from Genesis to the Revelation. He may plead, indeed, the authority of Milton to sanction this occupation of his muse: but he should have considered that the concluding books of the Paradise Lost, and the whole of Paradise Regained, lie (in the opinion of many good critics) as a dead weight on the fame of our great poet, and should rather be viewed as a warning than taken as an example. The sacred and mysterious topics of Revelation do not admit of poetic liberties; and though they have been introduced in hymns adapted to public worship, this has generally been done with more piety than judgment. As Mr. R. is not destitute of genius, we lament that he has been so servile a copier of our hymns and psalms. Who would expect such lines as the following in a *Carmen Seculare?*

" Be!" said the OMNIPOTENT. Began,
Instant, the heavens and earth to be.'

' Adam exists! his wondering powers applaud!
" Hail JAH! JEHOVAH! Hail CREATOR—GOD."

' Funds of all redeeming grace,
Unveil'd at last in JESUS' *open* face.'

' Eternal Justice perfect vengeance found,
While, weltering in their blood, the sinners *bit the ground.*'

' He dies! immaculate he dies,
The world's atoning sacrifice.'

We do not object to the topics merely, but also to some expressions introduced into this poem: as—' Sinners *biting* the ground'—' *menial* star'—' mystic *way-marine*'—' *perihelion* grace'—' *fontal* pity'—' evanish'd,' &c.

Mr. Roberts is so much attached to scriptural subjects, that he can scarcely leave his bible for a moment, to gratify the expectation which his title may have raised. The following passage has some reference to the theme proposed, and we shall therefore extract it as a specimen of the poetry.

' In vain, on Britain hath the tempest lowered;
The golden sun, with potent eye,
Look'd the dire mischief from the sky;
The demon is dispell'd; the atheist host o'erpower'd.
Evanish'd is the once delusive glare,
Dispers'd to common empty air,
Or sunk in dull oblivion's wave;
For where's the power, the son of pride can save?
' So falls the transient meteor from the sky,
Ignoble flame! in vulgar dust to lie.
But calm, and steady, and serene,
Th' unvarying Star of Truth is seen;
Sweet Truth, with veneration due,
The wise, the good, the worthy, view.'

We are far from wishing to discourage Mr. Roberts by the above strictures. The pinions of his muse are not hopelessly weak, and let him not despair of being able to soar into the regions of genuine poetry.

Mo-y.

Art. 47. *Tintern Abbey: with other occasional Poems.* By Clericus. 8vo. 2s. W. Phillips.

As *Clericus* has taken a motto from Horace, he cannot be ignorant (we presume) of the Horatian maxim so often quoted, *Non satis est pulchra esse poemata, &c.* and he may have read an observation, to the same effect, made by the younger Pliny, "*Orationi et carmini est parva gratia, nisi eloquentia est summa.*" If, however, he has perused these hints to poetical adventurers, he has not yet been sufficiently attentive to them. He is not without merit, but he has not laboured after the force, the correctness, and the polish, which are essential to genuine poetry. What is termed *pretty* poetry is in fact not poetry. When it fails to rise above mediocrity, and is only to be *tolerated*, it has no right to that name. Much touching, re-touching, and what Pope terms *discreet blotting*, should be practised before *poems* are sent into the world. Had the author of the pieces in this little collection served them as a painter does his pictures, we should have been able to speak of them in terms more to our satisfaction: but in their present state they increase the wrinkles in our foreheads, and excite frequent grumblings in our old gizzards. We cannot give a fairer specimen of his Muse, than the following stanza from the poem *on Hope:*

'As on we travel thro' the various course
Of life, still hope is the unfailing source
Of comfort, and the never setting sun
T'illume our path, as on our course we run.'

It is easy *to run on* with such verses, but no man of taste will attribute to them that "*summa eloquentia*" which is the boast of true poetry. Mo-y.

Art. 48. *Hymn to the Earth.* Translated from the German of Count Frederic Leopold Stolberg: by the Rev. John Whitehouse, Vicar of Sharnbrook, Bedfordshire. 4to. pp. 21. Cadell and Davies. 1800.

One of the great difficulties of poetry, that of numbers and measured verse, is avoided by the translator of this hymn. That part of the poetry which is to be classed under description, imagery, and sentiment, is pleasing: but to this praise the original author is intitled. The merit of the present diction alone attaches to the translator; and this appears to us to be considerable: but, as we have not the original before us, we cannot pronounce on the fidelity of the version.—We imagine that the translasor wished to allude to Milton's Verse,

"Pillows his chin upon an orient wave,"

when he wrote

'Pillow'd upon thy wave
Meek evening rests her head.'—

The beginning of the epistle of Count Frederic to Count Christian Stolberg reminded us of Goldsmith's beautiful and pathetic address to his brother, in the Traveller; and it is saying something in favour of the present epistle, that those readers will not turn in disgust from it, who recollect what Goldsmith has written.

In

In the short final poem, intitled *Cain on the Sea-Shore*, the first stanza excited a smile; the third would have been good, if 'blood' had not been made to 'echo through the wild sea-shore.' R. Wood.

Art. 49. *What a Blunder!* a Comic Opera, in Three Acts, first performed at the Theatre Royal, Haymarket, Aug. 14, 1800. By Joseph George Holman. 8vo. 2s. Miller.

It is no easy matter to characterize such productions as the present. Africa was the nurse of monsters of old, but our Theatres Royal seem now to have succeeded to the office. In this strange performance, all is out of nature: we have a delicate Irish giant, a humane inquïsitor, and divers other small mistakes of character. The impression from the whole farce induced us to think of a new reading for the title-page, which would certainly be more *germain* to the matter; viz. *What Blunders!* Fer.

Art. 50. *The Dash of the Day*, a Comedy, in Five Acts, as performed with universal Applause by his Majesty's Servants of the Theatre-Royal, Norwich. By Francis Lathom. 8vo. 2s. West and Hughes. 1800.

We are inclined to examine this early production of a very young author * with as much gentleness as possible. With the fashionable models before him, a provincial genius may be forgiven some degree of extravagance; and if this young bard should again attempt the sock, we hope that, instead of the *Dash of the Day*, he will produce something that may live at least a week. Dº

MISCELLANEOUS.

Art. 51. *A Historical and Philosophical Sketch of the Discoveries and Settlements of the Europeans in Northern and Western Africa*, at the Close of the Eighteenth Century. 12mo. pp. 450. 5s. Boards. Edinburgh, Brown; London, Vernor and Hood.

The merit to which the author of this work lays claim is that of having abridged and given the essence of the information imparted by former travellers concerning Africa. He has succeeded in his design, and has made an entertaining book. Indeed, on such a plan, it is not very difficult to compose an interesting work; for great is the delight of man to read of dangers past, and great is his curiosity to know the habits and customs of distant people. This observation ought not to lessen the present author's merit: but we must add that, when he writes and thinks for himself, he does not appear to be either a very chaste and accurate writer, or a very deep philosopher.

A small map should have been affixed to this publication. R. Wood.

Art. 52. *Jos. Hager, univ. pap. doctoris, de Var Hunnorum pariter atque Hungarorum Disquisitio; adversus Paulum Beregszaszy, philos. profess. Patakiensem.* 4to. pp. 16. London. 1800.

Jornandes relates that the followers of Attila named the place at which they effected their passage over the river Danube, *Hunni-var*. Now, *Var* is a Hungarian word signifying a fortification; whence

* Under eighteen years of age, as the advertisement informs us.

Temes-

Temes-var, and Colos-var, and Feher-var; therefore, say some German writers, the Huns and Hungarians spoke the same language; *ergo*, the latter nation are derived from the Tartars, who followed Attila into Europe. Dr. Hager, who is a declared foe to this Hunnic pedigree, justly contends that a single word is not a sufficient basis for such an assertion; and had he stopped here, we should have considered the argument of his antagonist as abundantly answered. The learned author, however, with useless display of philologic lore, proceeds to shew that, without having recourse to the Huns, the Hungarians might have borrowed their *var* from the Teutonic, in which *Ware* signifies the same thing; or from the Anglo-Saxon *Vard;* or from the Slavic *Gard*, whence the Russian *Gorod;* or they might have derived it from the Greek, by a slight alteration; or from the Chaldaic *Virah*; or from the Arabic *Bir*, which signifies *he dug a well;* or from the Persian *Bar*, which signifies a fortification, according to Meninski; or from the Egyptian *Bari*, which name Propertius gives to the Egyptian fleet; or from the Sanscrit, *Pur*, which signifies a city; or from the Chinese *Fu*, which appears to have a similar meaning. Either of these antient nations could have accommodated the Hungarians with a word more or less similar to *Var* in sound and signification; so that there could be no necessity for having recourse to the Huns in particular.—After much ingenious dissertation, the too learned writer discovers, in the last page, that Hunni-var has nothing to do with a fortification, and signifies the passage or ferry of a river. Had this been sooner recognized, some trouble and some paper might have been saved: but then it might not have been possible to introduce the languages of Greece and Egypt, of Arabia, Persia, and China. Ham.

Art. 53. *The Complete Ready Reckoner, in Miniature*; containing Tables accurately cast up, adapted to the Use of all who deal by Wholesale or Retail; exhibiting, at one View, the Amount or Value of any Number or Quantity of Goods or Merchandize, from One up to Ten Thousand, at the various Prices, from One Farthing to One Pound. By Thomas Collins. Small Pocket Size. 1s. 3d. bound. Low. 1801.

The nature and utility of this Lilliputian volume are sufficiently apparent from the title-page, and its price is very reasonable. With regard to the accuracy of the calculations, which is indeed the material point, we cannot pretend to be answerable to our readers: but we apprehend that, in so essential a matter, the compilers of works of this nature are in general sufficiently careful. G. 2.

Art. 54. *The Victim*, in Five Letters to Adolphus. 12mo. pp. 79. 2s. 6d. Button. 1800.

A lady here addresses a gentleman, who, though reprobating seduction, is yet an advocate and abettor of *simple fornication* as it is called. The subject is seriously discussed by the lady, who appears to have furnished herself with a great variety of quotations on the occasion. Mr. Colquhoun's estimate of fifty thousand female prostitutes, within the metropolis, is quoted with the view probably of impressing the mind with the magnitude of the evil; but it is not suggested

gested what a libel this statement is on the sex. A female ought to have been indignant at such a representation; which, after the necessary deductions are made, circumscribes the female virtue of the metropolis within very narrow limits. We are of opinion, however, that the fair sex should be protected, not calumniated; and that seduced females, instead of being insulted, abused, and abandoned, should be contemplated with pity, and encouraged to repentance. The female writer of this tract, if it be the production of a female, will agree with us in this; and we will concede to her that the most speedy and effectual way of putting an end to the detestable practice of fornication is 'for the men to be virtuous.' Who can dispute this? To remove temptation is surely a most effectual way of preventing *the falling* of frail creatures. Had some judicious observations on the state of society most propitious to marriage and conjugal fidelity been exhibited, instead of so stale a truism as this, the letters before us, while they lamented a growing evil, might have suggested an effectual remedy. Mo.y.

Art. 55. *His Vindication against certain Calumnies*, which appeared in the News-paper Reports of the Parliamentary Debate on the Subject of Mr. Palmer's Claims. By Charles Bonnor, Resident Surveyor, and Deputy Comptroller-General of the Post-Office, and afterward Comptroller of the Inland Department of the same, till that appointment was abolished in 1795. 4to. 2s. 6d. Richardson. 1800.

Mr. Bonnor has much to say, and he says it well, in behalf of his own very interesting cause:—but the matter is not cognizable in *our* court.

Art. 56. *The Curtain;* or, an impartial History of the English Stage. Small 12mo. 2s. 6d. Half bound. Jordan. 1800.

This is a very pleasing epitome of the Dramatic History of England, carried down to the present time; and neatly printed in the (waist-coat) pocket size.

Art. 57. *The British Tourists;* or, Traveller's Pocket Companion, through England, Wales, Scotland, and Ireland. Comprehending the most celebrated Tours in the British Islands. Vol. VI. By William Mavor, LL.D. Small 12mo. 3s. sewed. Newbery. 1800.

In our Review for July, 1799, p. 350, we apprized our readers of the appearance of five volumes of this pleasing publication. The work then seemed to us to be completed: but the ingenious compiler informs us, in his prefatory Advertisement to the present volume, that it having been since suggested to him that the places described in the continuation now before us would be an acceptable *supplement*, this addition has accordingly taken place. The volume contains Pennant's London; the Universities of Oxford and Cambridge; the principal Sea-Bathing places; with those that are most famous for mineral waters; together with lists of the Cities, Boroughs, Market-towns, &c. in England and Wales; with their Distances from London.—The work, therefore, is now to be considered as complete, in 6 vols.;

and notice is given to the purchasers of the former 5 vols., that the 6th may be had separately.

Art. 58. *A Chronological Abridgment of Universal History:* to which is added, an abridged Chronology of the most remarkable Discoveries and Inventions, relative to the Arts and Sciences. Translated from the French of the 7th Edition. By Lucy Peacock. 12mo. 3s. 6d. Low, &c. 1800.

This abridgment may be preferred to preceding compendiums of a similar kind, as it brings down the events to the year 1780. In some points of arrangement, too, it may be thought to possess a superior degree of merit. The original work is ascribed, in the Preface, to M. La Croze. We have not seen the French production;—nor do we recollect the name of Sir *Thomas* Drake, as figuring among our famous circumnavigators;—though he is here introduced in company with the celebrated Magellan. Sir *Francis* Drake every body remembers.

Art. 59. *The Progress of the Pilgrim Good-Intent, in Jacobinical Times.* 12mo. pp. 190. 3s. 6d. sewed. Hatchard. 1800.

Honest John Bunyan has here found not only an imitator, but a continuator. According to the allegorical pedigree, the Pilgrim *Good-Intent* is of the family of *Christian*, Bunyan's hero. He is said to be the great-grandson of his first-born *Matthew*, who took *Mercy* to wife; (why marry an evangelist to a christian grace?) and to have come from the town of *Sincerity*, on his way towards the *Celestial City*.

The narrator of the pilgrimage of young Mr. *Good-Intent*, like his celebrated predecessor, representeth it "under the similitude of a dream." The nature of the road, the companions whom he picked up as he went along, the errors into which he fell, the enemies who beset him, the friends and the assistance which he found to guide and forward him in the right way, and his final arrival at the celestial city, are all very minutely detailed. Many dangerous companions did Pilgrim *Good-Intent* encounter; such as Lord *Inconsiderate*, Lord *Party-Spirit*, Lord *Love-Change*, Mr. *Credulity*, Mr. *Curiosity*, Mr. *Hot-Head*, Mr. *Hate-Controul*, &c.; and in many perilous situations was he placed; but Mr. *Philosophy* * is represented as his most formidable foe, and as a more doughty giant than even the old fiend *Apollyon*. However, the Pilgrim, having been furnished with weapons and armour similar to those which his great ancestor *Christian* had used before him, finds himself a complete match for all the forces of Mr. *Philosophy*, led on by Captain *Jacobinism*; and after having lodged in *Britain Row* in the town of *Vanity*, and rested at the fort on mount *Sabbath*, instead of seeking repose at the house of one Mr. *Decade*, he is conducted to the brink of the great river, through which he is guided by *Faith*; who disappears on the opposite shore, and is replaced by *Certainty*.

---

* We think that the writer's idea would have been better expressed by the word *Philosophism*, which he uses in his Preface, as he cannot be supposed to stigmatize true science.

Art.

Art. 60. *Another Essence of Malone;* or, the "Beauties" of Shakspeare's Editor. 8vo. pp. 130. 3s. 6d. Becket. 1801.

In our account of a production similar to this, (and written as we understand by the same author,) which appeared in our Review for February, we observed that the work manifested both humour and ingenuity, but that it was chargeable with the very fault which it censured in Mr. Malone, and that it betrayed too many symptoms of malignity and ill-will. The same objections apply to this publication, without being palliated by the same merits. All the proofs of dullness, inconsistency, and minute investigation, which lie scattered on the extended surface of ten octavo volumes, are crowded together in this pamphlet; which can neither prove injurious to Mr. Malone, nor reflect any credit on its author. S.R.

Art. 61. *Old Joe Miller:* being a complete and correct Copy from the best Edition of his celebrated Jests; and also including all the good Things in above 50 jest Books, published from the Year 1558 to the present Time. By the Editor of the New Joe Miller. 12mo. 3s. sewed. Ridgway. 1800.

Art. 62. *New Joe Miller;* or, the Tickler; containing upwards of 500 good Things, many of which are original, and others selected from the best Authors. 12mo. 3s. sewed. Ridgway. 1800.

Seldom, perhaps, can the frequently quoted line,

Sunt bona, sunt quædam mediocria, sunt mala plura,

be applied with more propriety than to a magazine of jests, puns, and *bons-mots*. Joe Miller has led the van of the squadron of jesters for many years; and the attack which he here renews on the risible powers will probably be very gratifying to the subjects of Momus: but, though we cannot refuse to allow that he has made some impression on our corps, we shall endeavour to repel the charge; and with the Roman inscription on our banners, we shall fight in defence of decorum and good taste. To speak in plain English, and without metaphor: Old Joe Miller undoubtedly says many good things, among a great number that may be "damn'd with faint praise," and others which are highly censurable as profane and indecent. Instances of the latter description are indeed so numerous, and so gross, that we can by no means recommend the work to general perusal; and in particular we must prohibit its appearance before "the fairest part of the creation."

To the New Joe Miller, the same observations apply with little variation: but we think that it contains fewer violations of decorum. Most of the *jeux d'esprit* are of modern date, but some *old jokes* are to be found among them.

Our readers may perhaps be amused by two or three specimens.

'Serjeant Davy being concerned in a cause which he wanted to put off a few days, asked Lord M—, the late Chief Justice of the King's Bench, when he would bring it on? "Friday next," said his Lordship. "Will you consider, my Lord, Friday next will be Good Friday."—"I do not care for that," said his Lordship, "I shall sit

sit for all that."—"Well, my Lord, to be sure you may do as you please: but if you do, I believe you will be the first judge who did business on a Good Friday since Pontius Pilate's time."

'*Sir William Dawes*, Archbishop of York, was very fond of a pun. His clergy dining with him the first time after he had lost his lady, he told them he feared they did not find things in so good order as they used to be in the time of poor *Mary*; and looking extremely sorrowful, added, with a deep sigh, "Ah! she was indeed *Mare pacificum!*" A curate, who pretty well knew what she had been, called out, "Aye, my Lord, but she was *Mare mortuum* first." His grace gave the curate a living of 200*l.* a year within two months.'—

'A little girl, the daughter of the proprietor of a coal-mine, after attentively listening to an account given her of Hell by her father, who said it was a place where the Devil perpetually roasted sinners at an immense fire, exclaimed—"O papa! *cannot you get the Devil to take his coals of you?*"

'A dog having one day got into the House of Commons, by his barking interrupted *Lord North*, who happened to be opening one of his budgets.—His Lordship pleasantly inquired by what new Oppositionist he was attacked? A wag replied, "It was the member for *Bark*-shire."—

'It was told Lord *Chesterfield* that Mrs. W——, a termagant and scold, was married to a gamester: his Lordship said that *cards* and *brimstone* made the best *matches*.'—

'*Rabelais* retained his wit to the last. When at the point of death, he called for his *domino*, and put it on, saying, "*Beati qui in* domino *moriuntur*."—

Gr.2.

Art. 63. *A Letter on the Drainage of the East, West, and Wildmore Fens:* Addressed to the Proprietors of Rights of Common on these Fens, and to the Proprietors of Estates in the North Marshes, in the County of Lincoln. By Thomas Stone, Land Surveyor. 8vo. 1s. Cawthorn.

In the capacity of land-surveyor, Mr. Stone appears to have attentively explored the county of Lincoln, and to be extremely solicitous for its improvement. With his Review of Mr. Young's Report, (see this number of the M. Rev. page 367.) he does not abandon the county: but, assuring the public of the rectitude and even disinterestedness of his intentions, he prosecutes his observations; being of opinion that the plans proposed for draining and improving the districts mentioned in the title are not sufficiently comprehensive and effectual. As there is some dissonance of sentiment respecting the best method of accomplishing the proposed drainage, Mr. S. advises the proprietors to procure an engineer of the first abilities from Holland, to make a survey and give a plan for draining the fens in question.

Mo.Y.

Art. 64. *Facts and Remarks relative to the Witham and the Welland:* or, A Series of Observations on their past and present State; on the Means of improving the Channel of the Witham, and the Port of

of Boston; and on the Impolicy of changing the Course of the Welland: With an Appendix, containing Remarks on the Bridge and Grand Sluice of Boston, and on Wainfleet Haven. By William Chapman. 8vo. pp. 75. Printed at Boston; sold in London by Lackington.

The plans for Lincolnshire drainage being of a very extensive nature, they invite a variety of observation; and on the principle of *safety being in the multitude of counsellors*, it may be for the interest of all persons concerned to listen to the hints and queries of all sensible men. Mr. Chapman has been industrious in collecting facts, and is intitled to offer his remarks. He observes that there is at the present moment, in the fen-country, a general disposition to unite for promoting its improvement; and that an opportunity now offers of accomplishing, by one vast plan, works of immense magnitude and utility: yet, in the introductory chapter, he tells us that 'it does not appear probable that the most fenny parts can ever be made solid land, nor the fen-country in general be rendered secure against inundation, arising from heavy and continued rains, or the breaking up of great frosts.'

Without entering into the details contained in this pamphlet, which can neither be understood by nor be interesting to the geueral reader, we shall content ourselves with stating Mr. C.'s concluding observations:

'It will not, I infer, be deemed advisable to expend much money upon this (Wainfleet) Haven, especially as it is demonstrated, that the East Fen may be effectually drained by the Witham.—The few advantages at present enjoyed by Wainfleet need not be abridged. Nor need any jealousy be entertained, there or elsewhere, of the increase of wealth, which Boston may experience by an improved neighbourhood; for it is obvious, that the gain of one will not be a loss to the other; that Boston, already considerable for inland and foreign trade, can best supply the wants of the country; and that, as it affords a ready market for grain, and furnishes commodities in return, the advantages to the town and the country will be reciprocal.'

There appears to be good sense in this statement; and we have only to add our hope that no narrow views will obstruct the adoption and execution of the wisest plan. **Mo-y.**

Art. 65. *Part II. Observations on the Improvement of Boston Haven*, submitted to the Consideration of the Landed and Commercial Interests, to the Commissioners of the Drainages dependent on this Haven, and to the Corporation of Boston. By William Chapman. 8vo. pp. 43. Printed at Boston.

In this prosecution of the subject of Lincolnshire improvement, Mr. C. contends for preserving *one* great outfall, and for opening a ready communication with *one* great town;—that Witham has a claim to be *the* out fall, and Boston to be *the* town. According to him, all parties are interested in deepening the channel of the New River Witham, and in improving Boston Harbour.—The local critic must decide on the merit of Mr. Chapman's observations. **Do**

Art.

Art. 66. *Farther Remarks on the Imitations of original Drawings by Hans Holbein, &c.* Four Folio Pages. 2s. 6d. Leigh and Sotheby.

In our 32d volume, N. S. p. 398, we gave an account of the very splendid publication to which these few pages are intended as a kind of supplement. Mr. Lodge, whom we noticed as the author of the Biographical Tracts which accompanied the portraits, takes this opportunity of correcting a few errors which he has discovered in them, and of proposing two schemes for arranging the plates;—the first, which is the more simple, is that of placing them in chronological order, according to the dates of deaths, when they can be ascertained; the other is a division into classes, each class separately subject also to a chronological method.

'The work in question, (observes Mr. Lodge,) stands peculiarly in need of some plan for a strict and determinate method in that respect; for, as the portraits, by some accident, have not been published in any regular order, neither the plates, nor the pages of letter-press, are numbered.'

The possessors of this magnificent work will find Mr. Lodge's suggestions worthy of attention.

S. R.

CORRESPONDENCE.

Mr. Pearson's note is received, and we shall attend to the circumstances to which the commencement of it relates, when the work in question comes before us.—Respecting the latter part of it, we may observe that we certainly were not apprized of the particular and local reasons by which Mr. P. was guided in a former publication; nor do we apprehend that the facts, which he now states, in any degree interfere with the general remark which we have before made. A plea of conscience may have more or less force in the opinion of the person to whom it is addressed, but it will still be an efficient plea in the mind of the person urging it.

Mr. Dunster's polite letter arrived too late for us to obtain an answer to it, from the gentleman to whom it has been transmitted, in time for insertion in this Review.

☞ In the Review for March, p. 229. l. 16. for 'kāzā,' r. *kārā*; p. 279. l. 14. insert *by* before 'their;' p. 294. Art. X. l. 13. for *asserts, the* &c. r. *asserts* 'the &c.; p. 309. l. 1. for 'Count,' read *Court*.

*** The APPENDIX to Vol. XXXIV. of the MONTHLY REVIEW, containing accounts of important *Foreign Publications*, will be published on the 1st of June, with the Number for May.

368.
Errata — p. 380. 386. &c.

APPENDIX

TO THE

THIRTY-FOURTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage autour du Monde*, &c.; *i. e.* A Voyage round the World, during the Years 1790, 1791, and 1792; by ETIENNE MARCHAND, &c. &c.

[*Art. continued from the last App. p.* 522—526.]

IN announcing this publication, we observed that the voyage here related was the second circumnavigation of the globe performed by the French. It is likewise distinguished by being the first commercial adventure undertaken by that nation, to the western coast of North America; and to Capt. MARCHAND belongs the merit of suggesting and forming the plan of the expedition. In his return from a voyage to Bengal, he touched at St. Helena, at the same time that Captain Portlock stopped at the island, in his homeward bound passage from the N. W. coast of America, and from China. On arriving at Marseilles, (the port to which his ship belonged,) he communicated the intelligence obtained at this meeting to the house of *Baux*; who immediately entered into his views, believing themselves (says *M. Fleurieu*,) recompensed in advance for the losses which they might sustain, by the honour of serving their country in taking on themselves the hazard of the first attempt. The vessel equipped for the enterprise was of 300 tons burthen; she was named *le Solide*; her complement of men, including officers, was 50; aud she was furnished with such arms and stores as were judged necessary.

A considerable time appears to have elapsed after the conclusion of the voyage, before *M. Fleurieu* formed the design of composing and publishing the narrative; and this circumstance prevented him from having the benefit of the Commander's journal. M. MARCHAND had departed on a voyage to the *Isle de France*, where he died, and M. *Fleurieu* was not able to discover into whose hands his papers fell; it was, therefore, from the journals of *M. Chanal, Capitaine en second*, and of *M. Roblet*, who embarked as surgeon, that the editor has been supplied with the materials for his account. The two Captains daily communicated to each other all their nautical observations; and from *M. Chanal*'s journal alone, the narrative part of the work was nearly completed, when the observations of *M. Roblet* were communicated to the editor from the *Isle de France*, where that gentleman exercises an employment under the government.

The dispute between England and Spain concerning *Nootka Sound*, and other circumstances not specified, retarded the sailing of *le Solide* till the 14th of December, (1790,) a very advanced time of the year; especially when it is considered that the projected route was round *Cape Horn*. The voyagers passed the Straits of Gibraltar on the 29th, and on the 15th of January 1791 they anchored at the island St. Jago, where they stopped three days, and then pursued their course.—It is very soon to be perceived, in the perusal of this voyage, that the narrative is loaded with frequent and long remarks on the errors of the ship's reckoning, and on the presumed effects of currents, with other nautical matter, such as the log book of any ship might furnish; and the reader has the more reason for complaining of this interruption, because one volume is entirely devoted to accounts of observations, remarks on the route, bearings, &c. In the like manner, though nearly two volumes are specifically allotted to details of natural history, yet long descriptions of sea birds, weeds, flying fish, &c. have a place in the narrative. In the account of a voyage, every thing that may be serviceable to navigation should be included; and in many cases the observations on winds, currents, bearings, &c. may be the most important part: but when it is proposed to give the nautical matter separate, (a method of arrangement which appears to us eligible,) not more remarks of that nature should accompany the narrative than are sufficient to make it clear, and the situations well understood; and what is necessarily introduced for these purposes should be brief and general, referring for particulars to the nautical part of the account. We must also add that many of the nautical remarks, which swell the narrative, appear to us to be such as a seaman of

moderate experience will deem wholly unnecessary: as for instance, the particular description of the shape and size of an island, with all its dimensions, the bearings and distance of the points from each other, &c. when the account is accompanied by a chart on a scale sufficiently large for accurate measurement. It is indeed not merely probable, but in some cases evident, that *M. Fleurieu* composed some of his descriptions of situations wholly from an examination of the charts.—To proceed with the voyage,

On the 1st of April, the ship made Staten land, and passed to the eastward of it. By the 17th of the month, the voyagers had fairly entered the great South Sea, being then in the latitude of Cape Horn, and considerably to the westward of all the land of Terra del Fuego. The winds which they experienced in doubling the Cape were moderate, and variable in their direction; the weather was hazy, with fogs; and the thermometer at no part of the time fell lower than within $1\frac{1}{2}$ degree of the freezing point. The ship's run from Marseilles to Staten land was by no means expeditious, but her passage round Cape Horn made ample compensation, being such as might have been esteemed favourable at any season; and her arrival off Staten land was later in the year by 24 days than that of Lord Anson's squadron. The improvements which have taken place since that voyage was performed, in nautical science and in practical seamanship, have much lessened the dangers of navigation: but some part of Lord Anson's difficulties are attributed to his being off Cape Horn when the sun was crossing the equinox; and it may also be believed that the season, even for the time of the year, was unusually boisterous. It is indeed always to be expected that lands situated like the southern part of America and Terra del Fuego, projecting in so prominent and sharp a manner between two great seas, will render its neighbourhood liable to violent storms: yet modern navigators are of opinion that the passage round Cape Horn may be attempted with little danger of not succeeding, at any time of the year. Captain Colnet left England so late as the 4th of January, and found no difficulty in getting round. He was of opinion that easterly winds were more frequent near the Cape in winter than in summer; and on that account he was inclined to think that winter was the preferable season for making the passage. We believe, however, that very few who had the choice of time would so determine.

On the 20th of April, the French navigators encountered a hard gale, in lat. $51\frac{1}{2}^{o}$ south, but which lasted only 24 hours. It is remarked that this was the first wind which could be called

violent, that had assailed them from the time of their leaving Marseilles.

On the 14th of June, they arrived at the Marquesas, and anchored in the bay of Madre de Dios, by Captain Cook called Resolution Bay.

To the description given of the island of Sta. Christina by *Messrs. Chanal* and *Roblet*, the editor has added an abstract and examination of all the accounts of the Marquesas which have appeared, from the first discovery of them by *Mendana* in 1595, to the time of the present voyage. From *M. Fleurieu*'s strictures, it appears, as might naturally be supposed, that many things were seen by different navigators under different impressions: yet, in the most material particulars respecting both the country and the character of the inhabitants, a general agreement is manifest. Those who have had the opportunity of making the comparison have ascribed to the Marquesans a superiority in personal advantages over the natives of the Society islands. Their language is similar. The islands of the Marquesas are described to be less fruitful than the Society islands, which is a circumstance sufficient to effect a considerable difference of character in the natives: nevertheless, in their manners, in many of their customs, and in their dispositions, they appear from every representation to have much resemblance: which seems to be admitted, with a degree of unwillingness, by *M. Fleurieu*. Some of *M. Roblet*'s remarks on the customs of the natives apparently contain a disagreement from the observations of other voyagers. He says that it was customary for the women to eat with the men, and that he saw nothing from which he could infer that there was any established authority among them, or that they had family distinctions. According to the remarks of Captain Roberts, an American, (the outline of whose voyage is briefly related in the Travels through the United States by the *Duc de Liancourt* *,) the royal dignity at Sta. Christina, and the dignity of the chiefs of villages, are hereditary; and *wives* never dine with their *husbands*. The veracity of each of these accounts might be asserted, without involving any contradiction. The American had doubtless the best means of information, as he remained four months at the island; whereas the French navigators stayed only a week.—In the estimate of the population at the Marquesas, *M. Fleurieu* rates the whole number of inhabitants contained in the groupe at 20,000; which differs widely from the estimate made by Mr. G. Forster: who, allowing for "the

* See the Review for May, p. 23. published with this Appendix.

barren

barren and inaccessible mountains which occupied so large a portion of the islands, judged that the population of the whole groupe could scarcely exceed 50,000." The grounds on which *M. Fleurieu* has made his computation are, that both *M. Chanal* and *M. Roblet* agree in stating that, though there appeared to be a general resort of the natives from all parts of the island, besides many from other islands, to the bay in which the ship was anchored, there were not assembled at any one time more than five or six hundred individuals of both sexes and every age. The population at some of the islands in the South Seas has been known, within our own observation, to have greatly decreased; a fact which is supposed to be principally occasioned by their mode of warfare. If appearances had been similar to those above described, when Captain Cook visited the Marquesas, the contrast with the collected multitudes at the Society islands must have been striking. It must be considered, however, that, at the time of M. MARCHAND's visit, the sight of Europeans had ceased to be a novelty; and consequently the natives would be the less attracted by motives of curiosity.

'While a commerce for provisions occupied the captains and the officers, a contraband trade was introduced into the ship.' *M. Fleurieu* remarks that, 'perhaps for the honour of the navigators sent by Europe into these distant countries, it might be proper to suppress the recital of certain incidents in their voyages, over which the philosopher will sigh, and from which he would endeavour to withdraw his attention: but history seizes them; the weaknesses of humanity belong to her; she ought to exhibit man with his vices and his virtues: if she were to present only those of his motives and actions which merited encomium, she would often be reduced to silence.' Some of the circumstances related in the narrative, however, we think, might have been omitted without injury. The colouring of some descriptions, and the minuteness with which some particularities are described, do not lead us to imagine that the author suffered much reluctance in making his communications.

Among the exercises and diversions of the natives of the Marquesas, mentioned in this narrative, is that of running races on stilts: 'but the diversion which they pursue with the greatest eagerness is swimming. They were seen to pass entire days in the water, round the ship; only reposing themselves by intervals, and without other nourishment than cocoa nuts. It is difficult to conceive how they could support such a duration of fatigue under a burning sky; and it may be said, if this be the land of idleness, it is not the land of laziness.' *M. Roblet* reports that they drink sea water without repugnance, and

without being incommoded. When he adds that they do not like wine, we shrug up our shoulders, and naturally repeat the old saying, "there is no accounting for taste."

M. Fleurieu recommends the Marquesas as a more eligible resting place than Otaheite, for vessels from Cape Horn bound to the northern coast of America. They are situated more in the direct route; and since it has been discovered that they afford good harbours, the Society islands have the advantage in only one respect, viz. in the greater plenty of provisions. The *Solide* found no difficulty in procuring a sufficient quantity of every refreshment which the island of Sta. Christina afforded, except hogs; of which but a small supply could be obtained.

M. Roblet observed, while the ship remained in the bay, 'that among the number of canoes which came to traffic with them from different islands, and which regularly returned to their respective islands every night, one or two directed their course constantly towards a point of the horizon, in which as yet no land had been discovered by European navigators:' but the narrative has neglected to specify in what direction this was. It is in another part related that, near sunset on the day on which the ship anchored at Sta. Christina, the sky being unusually clear, a spot was observed in the horizon towards the N.W. by W.; and the same appearance was remarked on the afternoon of the next day: so that little doubt remained of its being land.

The season for the northern coast being so far advanced, the ship remained only a week at Sta. Christina. By so short a visit, little additional light could be thrown on the character and customs of the natives; and the ideas, which we formed of these people from the accounts of other voyages, have experienced very little variation from the present detail.—On the 20th June the ship sailed, steering in the direction in which land was supposed to have been seen, as above-mentioned. The voyagers found their conjectures verified, several islands being discovered to the westward and northward of those before known, but which are all to be regarded as part of the same groupe. The natives, as might be imagined, resembled the inhabitants of Sta. Christina; and (which with equal facility might be conjectured) the French discoverers resembled those of other European nations:—a boat was sent on shore, and the ceremony of taking possession was acted in form before the wondering natives. M. MARCHAND assigned to each of the islands a name. The first was called after himself; the next *Baux island*; another, *Chanal*, &c., and to the new islands collectively, the name of *les isles de la Revolution* was given.

Thus,

Thus, also, the unfortunate commander of the Dædalus, Lieutenant Hergest, who in the beginning of 1792 fell in with these islands, believing himself to be the first discoverer, gave to them the names of *Trevenen's island*, *Sir Henry Martin's*, *Riou's island*, &c. The same circumstance happened in the same year to the commander of an American vessel from Boston, who named the islands after Messrs. *Adams*, *Jefferson*, *Hamilton*, &c. All these claims to priority, however, appear to be superseded by that of another American vessel, the Hope, from Boston, commanded by Mr. Ingraham, mentioned in the voyage of Captain Vancouver, to whom the chiefs of Owhyhee accused him of having fired on the chiefs of the island Woahoo; in revenge for which, it was said, they afterward killed Lieut. Hergest. Ingraham's discovery preceded that of the French navigators not quite two months: the islands having been four times observed within the space of eighteen months. *M. Fleurieu* has endeavoured, at considerable length, to shew that these islands are part of those designed by *Tupia*, in the chart made by Mr. (the present Sir Joseph) Banks, according to his direction, during Capt. Cook's first voyage. Through inadvertence, it is here mentioned that *Tupia* was the person who was brought to England, and who returned to the Society islands with Captain Cook: but the only native of those islands, brought to England, and who was carried back by Captain Cook, was *Omai*. The more intelligent *Tupia* died at *Batavia*.

The fixed appearance of the clouds in the horizon, to the westward of all the Marquesas, gave M. MARCHAND reason for believing that more lands existed in that direction. In proceeding towards the north, likewise, indications of being in the vicinity of land were several times observed; such as wood floating, sea-weeds, (of which the author has given ample descriptions) birds, &c.: but no land was seen till these voyagers had passed the 57th degree of north latitude: when, August 7th, they made the coast, not of the continent, but of one of the archipelagos of islands with which that part of America is lined. On the 12th, the ship was near the entrance of the bay called by Capt. Dixon, Norfolk Bay, which *M. Fleurieu* believes to be the *Baia de Guadalupa* of the Spaniards. His arguments appear to us well founded; and we deem it at least probable that the port described by *Maurelle* in 57°.11' N. latitude, and in the longitude of Mount St. Jacinthus, is the same with the northern part of Norfolk Bay: but this coast is so full of openings that it is scarcely possible to ascertain the identity by a comparison with the Spanish account. *M. Fleurieu* has proposed the best method of adjustment, as far

as the name is concerned, which is, to restore the proper name; *i. e.* that assigned to it by the natives, *Tchinkîtâné*. That the Mount Edgecombe of Captain Cook is the same with the Mount St. Jacinthus of the Spaniards will not admit a question. The editor demands (with much less reason than in the instance of the name of Resolution Bay, at the Marquesas,) what benefit Geography, or what benefit Captain Cook himself, can receive by this change? When Capt. Cook saw this part of the American coast, he could not have had information, nor did he live afterward to learn, that it had been previously visited by the Spaniards. He sailed from England on his last voyage, in 1776. The Spanish discovery was made in the summer of 1775, and the Spanish vessels returned to the port of St. Blas in November. The Spanish mode of communicating their discoveries was not calculated to make them reach England in the short interval between that time and the departure of Captain Cook; and the English translation of the Spanish voyage did not appear till after his death.

Capt. MARCHAND, not at first perceiving any signs of inhabitants, was on the point of leaving this part of the coast to seek some station to the southward, which should appear more promising for a market, when the sight of canoes coming from the eastern parts of the bay made him hesitate. The natives in these canoes brought some bear-skins, and one skin of a sea otter recently killed, which they sold; and they promised that, if the ship would enter the bay, they would bring peltry of all kinds. On this assurance, the ship stood in, and was anchored. The Americans were faithful to their promise; and the next morning, at day-light, a small fleet of 15 canoes came to the ship.

'They approached singing, and it appeared in the sequel to be their constant practice thus to commence and to terminate their commercial visits. The number of the natives being considerable in comparison with the ship's company; and the relations of other voyagers having proclaimed their inclination to theft, and their singular address in possessing themselves of whatsoever they imagine can be taken unnoticed; Capt. MARCHAND determined not to admit them into the ship; and the exchanges were made by the canoes with the boats of the ship.'—'The arrangement established by the Americans in this traffic was admirable. Each canoe approached in turn, without confusion or dispute, according to the order in which it arrived at the ship; and not the least impatience was shewn by those who waited.'—'The market was well furnished with various kinds of fur.—The articles of merchandice preferred by the Americans in exchange were basons, or vases, particularly those of copper, stewpans, tin kettles, kettles of cast iron (*fer coulé*), daggers, lances, halberds, pikes, and sabres.—But the articles which obtained the greatest

greatest favour, were European garments of different sorts. As this circumstance was not known in time, and the ship was ill provided with this kind of commodity, recourse was had to the clothes which had been reserved for the wants of the ship's company; and the goods for which they were exchanged took away all inquietude, as to what warm clothing might be made requisite by the nature or duration of the voyage. Knives, coloured glass beads, rings, metal buttons, and other European trinkets, which are so eagerly desired by the islanders in the South Seas, these natives would scarcely accept, even in the way of gift or present after a bargain; for their usage is not to terminate bargains without exacting a present, which they call *stok*. They are already in a considerable degree *Europeanized*: their dress is partly European; the greater number had cloth waistcoats and breeches, with shirts; and among their household furniture, boxes with locks. Most of the clothes were of English manufacture.'—

'The natives who traded with the ship were not slow in making the French understand that the Europeans, who preceded them in the bay, had paid for every thing most magnificently; the truth of which indeed it was not difficult to perceive; as an offer of three or four of the principal articles of traffic would scarcely satisfy them in exchange for a skin of the first quality. Whatever was offered, they examined it with the most critical attention, turning it on every side; and they well understood how to discover defects, and to point them out to observation. On the other hand, they employed art and cunning in setting off their own merchandice; and it may be said of them that, in the concerns of traffic, they have already made great advances towards civilization.'

On visiting their villages, the natives were peaceable and friendly, and they assisted in filling the water casks; not indeed without previously bargaining for payment, but a trifling consideration satisfied them for their labour. 'Capt. MARCHAND proposed to one, that he should accompany him to the ship; to which they all readily consented, but demanded that some person belonging to the ship should be left as a hostage for his safe return.'—In this part of the narrative, the reader will meet with considerable entertainment: but *M. Fleurieu* has mixed with his descriptions much conjecture, some of which we think contains more of fancy than of probability.—The ship remained in *Tchinkîtâné* Bay till the 21st, and traded there for 633 skins, the majority of which were otter. The natives promised more skins, if they would lengthen their stay a few days, which were to be procured by hunting, and probably by their own trade with their neighbours. The only living quadruped seen by the French among these people was the dog, which is of the shepherd breed. They are described as barking little, and appearing timid among strangers; and they are said to be fond of and to play with their masters, but with no other person.

person. The natives speak highly of their sagacity, courage, and attachment; and say that they are excellent in the chace, whether by land or water.—A young sea otter was brought alive to the ship: being killed and dressed, the flesh proved to be insipid, but without any disagreeable taste.

M. Fleurieu has given here, as at the Marquesas, a full description of all that could be known of the natives, as well from the accounts of other voyagers as from the observations of his countrymen. Among other instances of their love of ornament, it is mentioned that they take pride in giving the highest state of polish to their daggers; a weapon with which every man is provided. 'It appears that the English have distributed muskets among them:—but it would have been more for the interest of Europeans, to have kept the natives in the opinion that fire arms were a species of thunder, which it was not permitted them to touch without risking their lives. The English have not, however, given their muskets in a very formidable state. A native, who possessed one, made us understand that he had been transported with rage, "because it always makes *crik*, and never makes *pouhou*."—*M. Fleurieu* remarks, as an extraordinary circumstance, that, with so much ingenuity as they possess, they have not yet adopted the use of sails to their canoes.

The plan given of the bay of Tchinkîtâné was not made by a survey, but has been sketched from the descriptions given by the voyagers. In Capt. Dixon's voyage, likewise, a "sketch by compass" is given.

On the 21st, the voyagers sailed to the southward. On the 23d they were near Cloak Bay, so named by Capt. Dixon from the great quantity of fur cloaks which he obtained there: but M. Marchand was not so fortunate, having been anticipated by another European vessel. Here they saw, in a kind of redoubt on a small island, two pictures, each of which was eight or nine feet long by five feet high, and composed of two planks joined. On one of these was represented, in red, black, and green colours, the different parts of the human body, painted separately; and the whole surface was covered with them. The second picture seemed to be a copy of the first, or perhaps the original: but this was a point not easily decided, so much were the figures on each effaced by time. The houses which were seen here covered an area of 50 feet long, and 35 feet broad. One of them is thus described. 'It had two floors, though only one appeared. The second was a trench or cellar under ground, its ceiling being on a level with the ground plot of the building. It was 5 feet deep, dug in the interior of the habitation, at 6 feet distance every where from the outer wall.'

M. Roblet

M. Roblet informs us that twenty-five families, of five or six individuals each, would herd together under the same roof, and without confusion: but *M. Fleurieu* calculates that the space is not sufficient, and supposes that, instead of 25 families, 5 ought to be read. In his calculation, he takes 140 for the number of individuals, and deducts from the area, for fire place, furniture, &c. 310 square feet. The remainder, (1440) divided by the number of individuals, will give only 10 square feet to each on the average; which space, according to him, is not sufficient for them when sleeping, as he reckons that, for each individual, six feet by two would be requisite. It should have been admitted into the calculation, that children formed a great part (perhaps one half) of the number of individuals; and it is probable that too much has been deducted for fire place, &c. That five families should dwell, without disorder, in a space of 50 feet by 35, would not have been remarked as extraordinary.—The door of this habitation merits description.

'The threshold or lower part is a foot and a half from the ground: the shape is oval; the longest diameter, which gives the altitude, is not more than three feet; the breadth is two feet. This opening is cut through the trunk of a great tree, which is set up perpendicular in the middle of one of the fronts. The door imitates a mouth gaping, or rather one bawling; and over it is mounted a hooked nose about two feet long, proportioned to the monstrous visage to which it belongs. We might believe that, in the language of the inhabitants, the door of the house is called the mouth; and if we look back to an antient people, of whom we had more knowlege than of these, we find that the word *Ostium* is derived from *Os*, and that the Latins read indifferently *Os* or *Ostium fluminis*. The French likewise say *les bouches du Rhône*,' &c.

The women are described as by other navigators, not captivating. The French, we are told, 'found them passable. The men and old women, who made offers of the young women as objects of commerce, took great care to have it remarked that they had not the American ornament so displeasing to strangers, the incision in the under lip; and on this account they enhanced the price.'

M. Fleurieu has no doubt that the canal, or strait, which opens a passage through Queen Charlotte's isles to the eastward from Cloak Bay, is the same which was named Cox's Canal by Douglas: but many contradictions must be reconciled, before this can be admitted as demonstrable. The editor deems it probable that Douglas chose, from interested considerations, to disguise the situation in his description: but there is not reason sufficient for the supposition; and it is better

better to imagine that they are separate openings than to solve the difficulty in this manner.

A few leagues to the south of Cloak Bay, *M. Chanal*, being in the ship's boat near the shore, was invited by some Americans in a canoe to accompany them to their dwelling; with which he complied, in the hope of finding furs. 'On approaching the place, the men in the canoes set up a shout, on which many of the natives ran to meet them. Those of the canoe leaped on shore, and, making signs that they would soon return, the whole number disappeared. The French were not kept long waiting: but what were their surprise and disappointment, when they saw the Americans return every one equipped in the English *costume*, with cloth waistcoats, breeches, and round hats. They might have been taken for sailors from the *Thames*:—but as to furs, they had not a single one to offer.'

Though the French at all times in their intercourse appeared armed, the Americans never shewed the least symptom of distrust or apprehension; which *M. Fleurieu* mentions as evidence that the European traders, in the general tenor of their conduct, have not been either violent or unjust.

Capt. MARCHAND now continued his course towards the south; and near Nootka sound, he learnt that the harvest of furs along the whole coast in that neighbourhood had already been collected. He then stood towards Berkley Sound, intending to anchor there: but, as he drew near, he saw a three masted vessel sailing out of the port, which caused him to make a total alteration in his plan. Concluding that the ground had been every where pre-occupied, the only object that remained, worth pursuit, was to have the first of the China market; which, with the few furs that he had collected, he judged would turn to better account than a longer continuance on the American coast, where only scanty gleanings could be expected. His officers agreeing in this opinion, he continued steering towards Berkley Sound while the other ship was in sight, in order to veil his intention, neither vessel shewing colours to the other: but, as soon as night was sufficiently advanced to obscure his motions, the course was shaped under full sail for the Sandwich islands. This occurrence took place on the 8th of September, not quite a month after they had anchored in Tchinkîtâné Bay, where they first had communication with the Americans. M. MARCHAND's attempts to trade were confined to the western side of the islands, and he was not once in sight of any part of the American continent.

M. Fleurieu here introduces a chapter of conjecture on the manner in which the N. W. part of America became peopled.

He observes that 'the natives who inhabit the coast did not appear, when first discovered, to be in that state of primitive simplicity, which perhaps was never known in our continent but in the descriptions of the poets. They were no longer even in the first infancy of social life.'—He then speaks of the buildings, painting, sculpture, and of the advanced state of the arts among these Americans, in terms which, we think, overrate their rude, however ingenious, efforts. Because man has greater means than the rest of the creation, of acquiring intelligence and of improving his understanding, he is disposed to wonder that any other earthly being can arrive at a tolerable share of sagacity; and lettered nations, in a similar manner, regard with a degree of admiration any instances of ingenuity which they observe among an unlettered people. The inhabitants of the west coast of North America are placed under circumstances which require a constant exercise of vigilance and ingenuity. They live by hunting, and must consequently be practised in habits of waylaying and decoying their prey; and it appears, likewise, that they are obliged to be constantly on their guard, to prevent being surprised by their neighbours. The New Zealanders, whose situation in many respects resembles that of the American tribes, possess not less ingenuity. In the manufacture of their clothes they are superior, and in their sculpture and ornaments by no means inferior.—*M. Fleurieu* argues that the arts, possessed by the Americans on the N. W. coast, could not have been created by a people whose habitation is in the solitude of woods, and who live by the chace; and that they must have been derived elsewhere. Their pictures remind him of the paintings found among the Mexicans, when they were first discovered; and the resemblance (noticed by Anderson) of some words in the Nootka Sound language, to words of similar import in the Mexican language, is favourable to his conjecture. He allows that, if the Americans of the N. W. coast all spoke the same language, it would be a strong argument in his support:—but he contends that the circumstance of many different languages being spoken along the coast does not make against his position. He also remarks that the houses of the Americans have a winter and a summer division, resembling the houses of the Kamtschadales. [In fact, this is more an argument of the similitude of climates.] He improves this double connection with much curious reasoning, and demands 'whether it would be too hazardous a conjecture to suppose that the inhabitants of the N. W. coast, transplanted originally from Asia, having penetrated as far as *Mexico*, where they founded an empire, abandoned their new country on the arrival of the Europeans, and retired to these coasts,

coasts, which they had first occupied after their transmigration from *Asia?' Kæmpfer*, in endeavouring to trace the origin of the Japanese, has travelled considerably farther into the regions of conjecture. *M. Fleurieu*, however, does not hazard much in making his suppositions, for there seems very little danger that the truth of them will be disproved. He acknowleges himself to be wandering in the dark; and we shall not farther accompany him by entering seriously into an inquiry, in which so little certainty can be discovered by the exercise of the greatest diligence. The few facts, on which such a conjecture can be founded, might naturally give rise to some reflections; and *M. Fleurieu* has made them the subject of a long essay.

Capt. MARCHAND remarked several among the Americans, who appeared to have had the small-pox; which disease, it is supposed, was communicated to them by the Spaniards. The description which former accounts have given of the filthiness in the persons of these people, and in their manner of living, is confirmed by the present narrative; in which it is said that 'a cargo of skins is a cargo of lice.'

Nothing remarkable occurred in the passage to the Sandwich islands, except the sight of a land bird at a distance from any known land. On the 4th of October, the voyagers saw the island of Owhyhee; at which they did not anchor, but purchased provisions of the natives while under sail. It was observed that the tops of the mountains were clear of snow at this time, contrary to the opinion expressed in the account of Capt. Cook's last voyage, that they were covered with snow throughout the year. On the 7th, having obtained a good supply of fresh provisions, the voyagers bore away for China. Of some geographical observations, which we find in this part of the work, we shall defer any notice for the present, and hasten to the conclusion of the voyage.—*M. Fleurieu* has drawn up a summary account of all the descriptions given by different navigators, respecting the island Tinian, and some others in the route from the Sandwich islands to China.

The *Solide* arrived at Macao, Nov. 28, and here Captain MARCHAND had to undergo fresh mortifications. His ship was not the first vessel which had arrived with furs from the American coast; and the furs of the preceding year, they learned, had sold at the rate of 15 piastres only per skin. The greatest obstacle to the fur ships from the American coast, however, consisted in the Chinese government having issued a total prohibition of the introduction of furs in any of the southern parts of the empire, under severe penalties: the rigour of which decree was generally attributed to some condition in the new treaty of commerce between the Emperor of China

China and the Empress of Russia. It is remarked in the narrative, however, that the taste of the Chinese for furs is so strong, that, if this prohibition be not soon rescinded, there can be little doubt that it will be eluded by the joint activity of the traders, the eagerness of the Chinese, and the cupidity of the Mandarins.

Having renounced all hopes of disposing of his furs in *China*, M. MARCHAND consulted with the correspondents of the house of *Baux* at Canton, and it was determined that he should depart as soon as possible for the *Isle de France*.

[*To be continued.*] Capt. B....y.

ART. II. *Reflexions sur la Metaphysique du Calcul Infinitesimal, &c:* i. e. Reflections on the Metaphysics of the Infinitesimal Calculus. By M. CARNOT, Member of the National Institute. 8vo. sewed. Paris.—London, De Boffe.

ECCE iterum! In four * different critiques, we have lately treated with some minuteness the doctrine of Fluxions, or the differential calculus; relatively to its origin, its history, and its principles: but the present work is so ably written, and on many points so satisfactory, that, although three years have elapsed since its publication, we judge it not improper to give some account of its contents.—The author observes that the first ideas of the infinitesimal calculus arose from the difficulty of exactly expressing, by equations, the conditions of a problem; and of resolving those equations. When we are unable to obtain an exact solution, we seek an approximate one; neglecting those quantities which embarrass the combinations; and which we are assured, by the smallness of their value, can only produce a very slight variation in the result of the calculation. Thus, it being difficult to discover the properties of curves, a circle is conceived to be a polygon of a great number of sides; and, although these figures are never identical, yet, since they resemble each other more and more as the number of the sides of the polygon is increased, the properties found to belong to the latter figure may be attributed to the circle without sensible error.

The differential calculus, however, gives not approximate but accurate results; and herein its excellence as a method consists. In its processes, if we retain certain quantities called infinitely small quantities, (because capable of being diminished at pleasure, relatively to other determinate quantities,) we can *rigorously* prove that the conclusion so obtained differs only

* Hutton. La Grange. La Croix. Stockler.—See Rev. vols. xxviii. xxx. xxxi. xxxii. N. S.

insensibly

insensibly from the truth: but reject these infinitesimals, or make them nothing, then is the conclusion exact. It is in this that the difficulty of explaining the principles of the differential calculus consists; here failed *Leibnitz*, with all his variety of talents and metaphysical accuracy; and here Newton, great as he was in genius and in judgment, could not succeed.

To shew that the approximate conclusion, expressed with infinitely small quantities, becomes exact by rejecting those quantities, M. CARNOT takes a case: it is required to draw a tangent to a circle: through two points R and M in the circumference of a circle, draw a line RMT', T' being the point at which RM produced cuts the diameter produced; draw likewise MP, RS, ordinates perpendicular to the diameter; and MZ from M perpendicularly to RS; lastly, draw MT a tangent to the point M.

Now, by similar figures, $T'P$ or $TT'+TP=MP\frac{MZ}{RZ}$: by diminishing the distance MZ, TT' may be diminished indefinitely; put then $TP=MP\frac{MZ}{RZ}$. In this equation there is an error, but it may be diminished at pleasure, by diminishing MZ.

Again; let a be radius of circle, y ordinate, x abscissa; then $\frac{MZ}{RZ}=\frac{2y+RZ}{2a-2x-MZ}$ accurately, whatever be the values of MZ, RZ: but the nearer RS approaches MP, the less become the lines RZ, MZ: so that, if $\frac{MZ}{RZ}$ be put $=\frac{2y}{2a-2x}$, the equation will indeed be erroneous, but the error may be indefinitely diminished.

Suppose, now, these two imperfect equations to be exact; and in equation $TP=MP\frac{MZ}{RZ}$, put for $\frac{MZ}{RZ}$ its value $\frac{y}{a-x}$; then $TP=MP\times\frac{y}{a-x}=\frac{y^2}{a-x}$.

Now this result from other principles is known to be exact: but, being obtained from two imperfect equations, it is a necessary consequence that their errors must have been mutually compensated.

'The fact then (says M. CARNOT) of the compensation of errors is well made out and proved: what remains is to explain the fact, and to search out the sign by which the compensation, taking place in calculations like the present, may be recognized, with the means of producing this compensation in each particular case.

'But

'But for this end it is sufficient to remark that since the errors committed in the equations $TP=y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ}=\frac{y}{a-x}$ may be diminished at pleasure, the error which would take place, if one appeared in the resulting equation $TP=\frac{y^2}{a-x}$, might equally be diminished at pleasure, and would depend on the arbitrary distance of the lines *MP*, *RS*: but this is not the case; since the point *M*, through which the tangent must pass, being given, none of the quantities of the equation: viz. *a*, *x*, *y*, *TP* are arbitrary; therefore, in effect, there can be no error in this equation.

'Hence it follows that the compensation of the errors, which are found in the equations $TP=y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ}=\frac{y}{a-x}$ is manifested in the result by the absence of the quantities *MZ*, *RZ*, that caused those errors; consequently, after having introduced these quantities into the calculation, to facilitate the expression of the conditions of the problem; and having treated them, in the equations which express these conditions, as nothings in comparison of the proposed quantities; in order to simplify the equations, it only remains to eliminate these quantities from the equations in which they are found, that the errors which they occasioned may be made to vanish, and that a result perfectly exact may be obtained.

'The inventor might therefore be conducted to his discovery by a very simple train of reasoning. He might say: "If, instead of a proposed quantity, I employ in the calculation another quantity which is not equal to it, there will result some error: but, if the difference of the quantities employed one for the other be arbitrary, and I may render it as small as I please, this error will not be dangerous. I may even commit many such errors without any inconvenience ensuing; since I shall always have it in my power to give what degree of precision I please to my results. More than this; it may happen that these errors may mutually compensate each other, and that so my results may become perfectly exact: but how and in every case is this compensation to be effected?" This, a little reflection is able to discover: in fact, the inventor might say, let us suppose for an instant that the desired compensation has taken place; and let us see by what sign it ought to be manifested in the result of the calculation: but what naturally ought to happen is that, the quantities which occasioned the errors having disappeared, even the errors themselves should have disappeared; for these quantities (such as *MZ*, *RZ*) having by hypothesis arbitrary values, ought no longer to appear in formulas or results which are not arbitrary; and which, having become exact by hypothesis, depend solely, not on the will of the calculator, but on the nature of the things of which it was required to find the relation expressed by these results. The sign, then, which announces that the desired compensation has taken place, is the absence of the arbitrary quantities which produced these errors; and therefore, to effect this compensation, it is only necessary to eliminate these arbitrary quantities.'

It is thus that M. Carnot explains the *metaphysique* of the Infinitesimal Calculus; not of Fluxions, since this is founded on the doctrine of limits, or of prime and ultimate ratios: but of *Leibnitz*'s method, in which the infinitesimal quantities are neglected. He next proceeds to give denominations to quantities: he terms *quantités designées*, all such as are proposed in the enunciation of the question, and likewise all functions of such quantities: *quantités non designées, ou auxiliares*, are those which do not enter essentially into the calculation, but are introduced solely for the purpose of facilitating the comparison of the proposed quantities.

A limit is nothing else than a determinate quantity, (*quantité designée,*) which an auxiliary quantity is supposed perpetually to approach, so as to differ from it by a quantity of any minuteness whatever. A quantity infinitely small is the difference of any auxiliary quantity and its limit. An infinitely great quantity is unity divided by the former.—Hence the limit or ultimate value of an infinitely small quantity is o; that of an infinitely great quantity is $\frac{1}{o}$ or ∞.—An imperfect equation is one of which the two members are unequal, but have an infinitely small difference. In the examples already given, $TP = y\frac{MZ}{RZ}$ and $\frac{MZ}{RZ} = \frac{y}{a-x}$ are imperfect equations, since the quantities neglected in the *exact* equations whence they are derived are quantities infinitely small; that is, arbitrary quantities which may be taken of any minuteness whatever.

M. Carnot then gives three theorems, which contain the theory of these imperfect equations: a theory, as he says, which is the base of the infinitesimal calculus: or, rather, it is nothing else than the infinitesimal calculus itself. These theorems are:

1. If in an imperfect equation, instead of any one of the quantities whatever which enter there, another quantity differing from it by an infinitely small quantity * be introduced; the equation resulting from this transformation cannot be a false equation; that is to say, it will become absolutely exact; or at least it will remain what has been named an imperfect equation.

2. Theorem. Every equation, containing only determinate quantities, cannot be an imperfect equation.

3. Theorem. Every imperfect equation, which has undergone transformations similar to those indicated in the first

* It must always be recollected what M. Carnot has defined an infinitely small quantity to be.

theorem;

theorem; and from which, by these transformations, all auxiliary quantities have been eliminated; will be necessarily and rigorously exact.

The demonstration of these theorems is very simple. According to the manner in which M. CARNOT has considered the infinitesimal analysis, it is clear, as he says, that this process is an extension or an application of the indeterminate analysis; certain quantities are proposed; it is difficult to find the relation between them; we are obliged to introduce some intermediate quantities to serve as terms of comparison: but the values of these auxiliary quantities are arbitrary; that is, they may be rendered as small as we please, without the value of the proposed quantities being affected; hence, in an exact equation, the arbitrary quantities are mixed with the determinate quantities; separate, then, the equation into two parts, the one containing solely the given or determinate quantities, the other including the arbitrary quantities; this last part may have as small a value as we please, by altering the value of the arbitrary quantities which it contains: hence each part must separately $= o$. In the example already given,

$$T'P = MP\frac{MZ}{RZ}, \text{ and } \frac{MZ}{RZ} = \frac{2y+RZ}{2a-2x-MZ};$$

consequently, $\frac{T'P}{y}$ or $\frac{TP+T'T}{y} = \frac{2y+RZ}{2a-2x-MZ}$:

an exact equation. Divide it into two parts; viz.

$$\left(\frac{TP}{-} - \frac{y}{a-x}\right) + \left(\frac{TT'}{y} - \frac{yMZ+xRZ-xRZ}{(a-x)\ (2a-2x-MZ)}\right) = o$$

The last part may be rendered as small as we please, since RZ, MZ, are arbitrary or infinitely small quantities: hence each part must $= o$: but the first it is sufficient to consider, since it gives the value of $TP = \frac{y^2}{a-x}$.

After having shewn by farther proofs that the infinitesimal analysis differs from the method of indeterminates only in this, that in the former quantities are considered as nothing, or rather are understood as destroying each other in the result, if suffered to subsist;—instead of which, in the indeterminate method, we wait till the end of the operation to dissipate the arbitrary quantities which are to be eliminated;—the author proceeds to explain how we may supply the infinitesimal calculus by the method of limits, or of prime and ultimate ratios. His explanation of this method is very perspicuous:

but, as it is precisely the same with that given by *D'Alembert* *, of which we have already made mention, we here omit it.

Vanishing or evanescent quantities are the limits or ultimate values of infinitely small quantities, and consequently may be represented by *o*. Is not, then, (a person may object,) the consideration of these evanescent quantities useless, since the ratio of *o* to *o* is a vague ratio, no more as 2 : 3 than as 3 : 4? The answer is, that these evanescent quantities have particular properties as ultimate values of infinitely small quantities, of which they are the limits; and that the particular denomination of evanescent quantities is given, to intimate that, of all the ratios and relations of which they are susceptible in quality of evanescence, it is only intended to introduce into the combinations of the calculation those which are assigned by the *law of continuity*: thus, when $x = a$, $\frac{x^3 - a^3}{x - a}$ and $\frac{x^2 - a^2}{x - a}$ may each be expressed by $\frac{0}{0}$: but the law of continuity assigns the ratio of these evanescent quantities to be as 3 : 2.

We shall make one more extract from this interesting treatise, and then conclude:

'The *metaphysique* which has been exhibited easily furnishes answers to all the objections made against the infinitesimal calculus, of which many geometricians have deemed the principle faulty and likely to mislead: but they have been overwhelmed, if I may so express myself, by the multitude of prodigies, and dazzled by the splendor of the truths, which issued in swarms from this principle.

'These objections may be reduced to this; either the quantities which are called infinitely small are absolutely nothing, or not: for it is ridiculous to imagine that there are beings holding a mean between quantity and zero. But, if they be absolutely nothing, their comparison is nugatory, since the ratio of *o* to *o* is not *a* rather than *b*, or than any other quantity whatever; and if they be effective quantities, we cannot without error treat them as nothings, as the rules of the infinitesimal calculus prescribe.

'The answer is simple: so far from not being able to consider infinitely small quantities, neither as something real, nor as nothing; on the contrary, we are at liberty to regard them either as nothings, or as real quantities; for those who wish to regard them as nothings may answer, that what they name infinitely small quantities are not *any* nothings whatever, but nothings assigned by the law of continuity which determines their relation; that, among all the ratios of which these quantities are susceptible as zero, they consider only those which are determined by the law of continuity; and that finally these ratios are not vague and arbitrary, since this law of continuity does not assign, for example, several different ratios for the dif-

* See Review of *La Grange*, vol. xxviii. N. S. p. 481.

ferentials

ferentials of the abscissa, and of the ordinate of a curve when these differentials vanish, but one only, that of the subtangent to the ordinate. On the other hand, those who regard infinitely small quantities as real quantities may answer, that what they call infinitely small is only an arbitrary magnitude, and independent of the proposed quantities; and that thence, without supposing it nothing, it may nevertheless be treated as such, without any error happening in the result; since this error, if it had place, would be as arbitrary as the quantity which occasioned it:—but, it is evident that a like error cannot exist between quantities, of which one at least is arbitrary. When, therefore, we have arrived at a result which contains no arbitrary quantities, and which expresses any relation whatever between given quantities and those determined by the conditions of the problem; we may be assured that this result is exact; and consequently that the errors, which have been committed in expressing these conditions, have been compensated and made to disappear by a necessary and infallible consequence of the operations of the calculation.'

The definition which M. CARNOT gives of the differential of a quantity, if not faulty, is at least aukward. If X be a function of x, then the differential, according to him, is $(X'-X,)$ X' being what X becomes on putting $x+dx$ for x. This definition he so modifies by what he says concerning imperfect equations, that the differential in fact is always represented by the second term of the developement of X': but, as we have already said, the definition is aukward, since, as it stands, the differential and difference of a quantity are confounded together.

This small tract, our readers may judge from the extracts, is written by no common man; and it was not composed from the abundance of ease, nor in the lap of retirement, but amid the disquietudes of domestic broils, and the tempests of a foreign war. Let us then give the author his due praise; for the world is agreed to admire Archimedes, who at the same time meditated on abstract truths, and furnished the means of repelling the enemies of his country.

M. CARNOT has considered the infinitesimal calculus as a metaphysician; he has viewed its object, and has weighed the objections against it; and he has given to them a more satisfactory answer than we have hitherto seen. He has not, like a great mathematician, (his countryman,) assigned to the calculus a new origin, but has explained it according to the ideas of *Leibnitz;* and he has shewn why infinitesimal quantities are properly to be rejected. Of fluxions, indeed, as founded on the strange basis of velocity, there is no account: but the doctrine of limits, or of prime and ultimate ratios,—the real and essential basis of fluxions,—is perspicuously and concisely explained.

If these 'Reflexions' do not put every thing in the broadest day-light, they dissipate much obscurity; and they ought to be read by those who think that there is something in mathematics beyond mere computation; that to understand the principles of a method is as essential as to apply its rules; and that to arrive at science by demonstration is more agreeable to the spirit of just reasoning, than to obtain an expression by artifice.

R. Wood.

ART. III. *Mémoires de l'Institut National des Sciences et Arts*, &c. *i. e.* Memoirs of the National Institute of Arts and Sciences. Vol. II. in 3 Parts. 4to. Paris. 1800. Imported by De Boffe, London.

THE progress of this publication has almost vied in rapidity with the advances of the Republican armies: but the conquests of French writers seem to be disproportionate to those of their Generals. We are rather fatigued than informed, by many of the articles contained in these volumes; several of which might have been consigned to the preliminary notice of unpublished Memoirs, with advantage to the Institution. Our duty calls us, however, to attend to what the Society has chosen to lay before the world.

LITERATURE *and the* FINE ARTS, Vol. II. 4to. pp. 600.

Among the introductory sketches in this volume, we meet with a very short but lively account of *Lemonnier*, by M. MONGEZ.—In one of his fables, in which *Lemonnier* had inculcated the impolicy of overloading the people with excessive taxes, he added,

"*Ce que je vous dis-là, je le dirois au roi.*" *

The Censor (for it was in the time of the old government) blotted out this line: the poet remonstrated, but in vain. After having taken a walk in the street, *Lemonnier* returned, reciting this line:

"*Ce que je vous dis-là, je le dirois——Tais toi.*" †

The alteration was approved, and the Censor did not perceive that the satire was only become more pointed.—This worthy poet was one of the victims of the revolutionary fury.

In a Memoir on *Louvet*, by M. VILLAR, the reader will be struck with the manner in which the reign of *Robespierre* is mentioned:

---

* What I say to you there, I would say to the King.

† What I say to you there, I would say.... hold your tongue.

'A man

'A man in whom the most absolute mediocrity of talents disputed the sway with the profoundest wickedness; who assumed the mask of virtue to assassinate her with impunity; who professed the doctrine of equality only to gain with more security the heights of tyranny; a political abortion, whose unbounded influence over the destinies of thirty millions of men will long remain a problem; a man whose name would freeze with terror the sciences, letters, and arts, if it were pronounced in their sanctuary; laid, in the midst of the Senate, the foundations of his atrocious power, and already reckoned the victims which he should one day sacrifice to his vile ambition. *Louvet* directs his thunder against this monster, from the eminence of the National Tribune. He devotes himself for the glory and the safety of the people. From this moment his death is resolved, and he must soon partake the lot of *Roland*, of *Vergniaud*, and of *Condorcet*.'

We could with pleasure extract farther particulars from this interesting morsel of biography, were not the formidable bulk of the whole volume before our eyes.—We next find, though it is intended to form an *Appendix* to the volume, *an account of a book printed at Bamberg in* 1462, *by Albert Pfister, and contained in a volume received at the National Library in the month Pluviose*, 1799. By A. G. CAMUS.—We are here presented with a copious description of a very scarce and early-printed book, the history of which illustrates in a remarkable degree the infancy of typography. This copy is chiefly remarkable as the only complete one now known. The details are more curious than useful.—The first treatise in the collection contains *Pleadings against Death*, in thirty-four chapters, and is ornamented with wooden prints, coarsely designed and executed.—The second treatise is the *book of four Histories*, viz. the history of Joseph, of Daniel, of Judith, and of Esther. The prints in this part do not occupy the whole of the page, but only the space of eleven lines of the text. They are coarsely illuminated.—The third treatise is the *Biblia pauperum*, consisting of extracts from the Bible, for the accommodation of those who could not afford a complete copy of the Scripture. It contains many small engravings on wood, illustrative of Scripture-history, accompanied with summary explanations in Latin and French. This method was well adapted to those times, in which a knowlege of reading was an uncommon accomplishment.

This paper will gratify the lovers of scarce and early books; to our readers in general, a farther account of it would not be very interesting.—Fac-similes of some of the plates, and of the text, are added.

Memoir on the Union of Men of Letters and Artists in the French Institute, and on the Spirit which ought to animate them. By M. MONGEZ. This essay is written with considerable

If these 'Reflexions' do not put every thing in the broadest day-light, they dissipate much obscurity; and they ought to be read by those who think that there is something in mathematics beyond mere computation; that to understand the principles of a method is as essential as to apply its rules; and that to arrive at science by demonstration is more agreeable to the spirit of just reasoning, than to obtain an expression by artifice.

R. Wood.

ART. III. *Mémoires de l'Institut National des Sciences et Arts*, &c. *i. e.* Memoirs of the National Institute of Arts and Sciences. Vol. II. in 3 Parts. 4to. Paris. 1800. Imported by De Boffe, London.

THE progress of this publication has almost vied in rapidity with the advances of the Republican armies: but the conquests of French writers seem to be disproportionate to those of their Generals. We are rather fatigued than informed, by many of the articles contained in these volumes; several of which might have been consigned to the preliminary notice of unpublished Memoirs, with advantage to the Institution. Our duty calls us, however, to attend to what the Society has chosen to lay before the world.

LITERATURE *and the* FINE ARTS, Vol. II. 4to. pp. 600.

Among the introductory sketches in this volume, we meet with a very short but lively account of *Lemonnier*, by M. MONGEZ.—In one of his fables, in which *Lemonnier* had inculcated the impolicy of overloading the people with excessive taxes, he added,

"*Ce que je vous dis-là, je le dirois au roi.*" *

The Censor (for it was in the time of the old government) blotted out this line: the poet remonstrated, but in vain. After having taken a walk in the street, *Lemonnier* returned, reciting this line:

"*Ce que je vous dis-là, je le dirois——Tais toi.*" †

The alteration was approved, and the Censor did not perceive that the satire was only become more pointed.—This worthy poet was one of the victims of the revolutionary fury.

In a Memoir on *Louvet*, by M. VILLAR, the reader will be struck with the manner in which the reign of *Robespierre* is mentioned:

---

* What I say to you there, I would say to the King.

† What I say to you there, I would say.... hold your tongue.

'A man

'A man in whom the most absolute mediocrity of talents disputed the sway with the profoundest wickedness; who assumed the mask of virtue to assassinate her with impunity; who professed the doctrine of equality only to gain with more security the heights of tyranny; a political abortion, whose unbounded influence over the destinies of thirty millions of men will long remain a problem; a man whose name would freeze with terror the sciences, letters, and arts, if it were pronounced in their sanctuary; laid, in the midst of the Senate, the foundations of his atrocious power, and already reckoned the victims which he should one day sacrifice to his vile ambition. *Louvet* directs his thunder against this monster, from the eminence of the National Tribune. He devotes himself for the glory and the safety of the people. From this moment his death is resolved, and he must soon partake the lot of *Roland*, of *Vergniaud*, and of *Condorcet*.'

We could with pleasure extract farther particulars from this interesting morsel of biography, were not the formidable bulk of the whole volume before our eyes.—We next find, though it is intended to form an *Appendix* to the volume, *an account of a book printed at Bamberg in* 1462, *by Albert Pfister, and contained in a volume received at the National Library in the month Pluviose*, 1799. By A. G. CAMUS.—We are here presented with a copious description of a very scarce and early-printed book, the history of which illustrates in a remarkable degree the infancy of typography. This copy is chiefly remarkable as the only complete one now known. The details are more curious than useful.—The first treatise in the collection contains *Pleadings against Death*, in thirty-four chapters, and is ornamented with wooden prints, coarsely designed and executed.—The second treatise is the *book of four Histories*, viz. the history of Joseph, of Daniel, of Judith, and of Esther. The prints in this part do not occupy the whole of the page, but only the space of eleven lines of the text. They are coarsely illuminated.—The third treatise is the *Biblia pauperum*, consisting of extracts from the Bible, for the accommodation of those who could not afford a complete copy of the Scripture. It contains many small engravings on wood, illustrative of Scripture-history, accompanied with summary explanations in Latin and French. This method was well adapted to those times, in which a knowlege of reading was an uncommon accomplishment.

This paper will gratify the lovers of scarce and early books; to our readers in general, a farther account of it would not be very interesting.—Fac-similes of some of the plates, and of the text, are added.

Memoir on the Union of Men of Letters and Artists in the French Institute, and on the Spirit which ought to animate them. By M. MONGEZ. This essay is written with considerable

animation, and sometimes with elegance: but the principal scope of it is merely an illustration of the opinion, that letters and arts have an intimate connection with and necessary dependance on each other; which, in this country at least, may be regarded as a truism. In our literary associations, this doctrine has ever been kept in view; though it seems that they had *not* "ordered these matters better in France," till the union of all classes of ingenious men in the present Institute. M. MONGEZ has surely over-rated the poetical talents of his countrymen, however, in predicting that the French translations of the antient poets will vie with the originals. With all proper respect for the labours of the Abbé *De Lille*, and other celebrated French writers of the present time, we conceive this to be exaggerated praise.—A poem which follows this essay, intitled, *The large Family re-united*, an allegory, by COLLIN HARLEVILLE, is an echo in verse of the former dissertation. We do not observe any passage which deserves to be extracted.

Report made in the Name of a Committee, appointed by the Classes of Moral and Political Sciences, and of the Fine Arts, by A. G. CAMUS, *on the Continuation of the Collection of French Historians, and of that of Charters and Grants.*—This report offers a sketch of the labours of preceding collectors, and points out the means of completing the vast body of materials destined for the elucidation of French history.

Memoir on the Pelasgi. By M. DUPUIS. The origin of this much-celebrated nation is here traced to Arcadia, where they took their name from their king Pelasgus; and their dispersion through the isles and the continent of Greece is developed with much learning and perspicuity. M. DUPUIS has also pointed out their establishments in Etruria previously to the Trojan war; which must still be regarded as an historical epoch of the most material consequence, notwithstanding the hostile efforts of Mr. Bryant. The clue which this ingenious French Antiquary has employed, to conduct him through this labyrinth, is the similarity of superstitious rites which he deduces from the hills of Arcadia. The idea is very specious: but it has, on many occasions, been pushed to an extreme by other writers; and it must occur to every philosophical thinker, that it may sometimes be fallacious, because the original superstitions of all races of men are nearly the same.

M. DUPUIS is induced to conclude, from the similarity of manners and of traditions, and from the application of Arcadian names to places in the neighbourhood of Rome, that the Romans were a Pelasgian colony. The co incidences which he has

has remarked are, at least, very striking, if not convincing.—Farther researches are promised concerning the origin of this interesting people. The author has thrown out some hints, which seem to point towards the Tartars.

Memoir on the Mœris. By DAVID LE ROY.—The exaggerated plans of this celebrated lake and canal, given by *Gibert* and others, are here corrected; and its dimensions are brought more within probability. M. LE ROY supposes that the Southern mouth of the Mœris opened into the Nile, at Rodda; and that the Northern entered the Nile, twenty-two miles from Memphis. He therefore fixes on the Barh-Bathen, instead of the Barh-Jousef, as preserving some traces of the Mœris.—On this, as well as every other subject of Egyptian antiquities, we may expect consderable light to be thrown by the labours of the French *Sçavans.*

On Murrhine Vases. By M. MONGEZ.—These vessels have been the subject of many passages in antient writers, but the materials of which they were formed have never yet been precisely determined. After much learned and acute discussion, M. MONGEZ concludes that they were composed of *Cacholong*, a species of agate, which is still employed by the Calmucks for similar purposes.

A Fragment of the Sixteenth Book of the Iliad, translated into French Verse. By M.P. VILLAR.—This version must be allowed to possess considerable spirit; yet, short as the specimen is, it is very unequal; and the occasional languor is more remarkable, because this is not one of Homer's resting-places in the original.

Report on some Vases found in a Tomb near Geneva, Drawings of which have been sent to the Institute by the Society for the Promotion of Arts and Sciences at Geneva. By M.M. VIEN and LE BLAND.—The authors of this report observe, very justly, that the vessels found in this place of sepulture present no new nor any uncommon appearance which might afford employment for the antiquary. They have embraced the opportunity, however, of giving a slight sketch of antient opinions respecting the immortality of the soul.

Memoir on the Book entitled Περὶ θαυμασίων ἀκουσμάτων (*De mirabilibus auscultationibus*), *printed with the works of Aristotle.* By M. CAMUS.—This writer here examines the different opinions respecting the author of the treatise in question, which have subsisted among the learned: he declares his opinion to be that the book is a mere collection of extracts, formed by Aristotle, or at least under his direction; and that some additions had been

been made to it, at subsequent periods, by other writers.—This long memoir displays much learning and critical ability. The author has discussed several points of antiquity, not much connected with his original subject.

On the Types of Coins, compared with those of Medals. By M. A. MONGEZ.—This paper seems intended to answer the complaints made by some zealous citizens, that the French coins were not varied, like those of the antients, to commemorate their military successes. M. MONGEZ shews, in the clearest manner, the impracticability of such a plan, from the expence and inconvenience with which it would be attended.

This memoir is succeeded by *an Ode by a Philanthropic Republican against Monarchy, and an Ode against Anarchy*, both written by M. LE BRUN.—It would be fortunate for this country, as well as for France, if the deadly quarrel now at issue were to be decided by the poets of the respective nations. In such a conflict, our illustrious countryman Mr. Pybus might be matched against Citizen LE BRUN; and however rapidly they might discharge their poetic thunder against each other, very little execution would be done on either side.

On the first two Books of Aristotle's Politics. By M. BITAUBÉ. It cannot be supposed that the courtly principles of the tutor of Alexander should appear unexceptionable to stern republicans; and M. BITAUBÉ has accordingly attacked them, with considerable acuteness and success, but with all the respect due to the great writer whom he occasionally opposes. Many valuable observations are introduced in this elaborate memoir, which prove the memorialist's acquaintance with human nature, as well as his intimacy with the works of Aristotle. He has combated the wild ideas of a community of goods, and the destruction of individual property, which seem to have found partizans in France during the ebullition of republican fervour.—The author has extended his remarks to a general view of the opinions of celebrated philosophers and political writers of antiquity, concerning the antients.—The whole paper merits an attentive perusal from readers of general history.

The next memoir, by M. A. MONGEZ, treats *of Gladiators, and of two antient Statues, distinguished by the Name of the Gladiators.*—The writer here supposes that the statue at the *Villa Borghese*, which has been deemed that of a Gladiator, represents either a Grecian hero, or a divinity. After having successfully combated the opinion of *Lessing*, and others, who have endeavoured to attribute this figure to Chabrias, the Athenian General, M. MONGEZ declines any farther conjecture.

The

The other statue here discussed is that named the *Dying Gladiator*, now removed to Paris. The substance which surrounds the neck, and which preceding antiquaries had supposed to be a cord, is here decided to be a collar (torques), worked in that form. *Winkelman* conceived that this was the statue of a Greek herald: but M. MONGEZ proves, from the facial line, and the arrangement of the hair, that it represents a barbarian. He adds a curious observation, that moustaches are found on the statues of barbarians only, and that this word is almost entirely Greek: (μύσαξ).—He hints that a dying Gaul may be designed by this figure, but he advances no absolute conjecture.

This essay is a very promising specimen of antiquarian taste and learning.

The last Hymn of Ossian. By M. CHÉNIER.—The supposed productions of Ossian appear to be admitted as genuine by the French Literati: but, whatever opinion may ultimately prevail on this subject, the poem before us will not convey very high ideas of the Celtic bard to mere French readers. The monotonous imagery of Mr. Macpherson's laboured prose becomes still more striking, when dilated in an ode of considerable length.

A Project relating to some Changes which may be made in the Catalogues of the French Libraries, in order to render them more constitutional; with Observations on the Character, the Qualities, and the Duties of a true Librarian. By M. AMEILHON.—This gentleman proposes to remove theological works from the first rank, which they have hitherto held in French catalogues, and to substitute grammatical books in their place. He admits, however, that theological treatises may be classed among religious opinions. Grammar he considers as the key of all knowlege: next to it, he places logic; then morality; then jurisprudence. From the latter, however, he excludes the canon-law, which he removes to the class of ecclesiastical discipline.

Under metaphysics, the next grand division, M. AMEILHON proposes to arrange all that relates to the Christian religion; and here, strange to tell! he proposes to class the Bible.—He offers a satisfactory apology for wishing to preserve the works of the Fathers, in opposition to the expressions now common, it seems, in France: *Que sert de conserver ce fatras de S S. Pères, que personne ne lira plus* *?

---

* To what purpose would you preserve this trash of the Fathers, which nobody will ever read more?

Nothing

Nothing is to be changed in the divisions of Physics, Arts, Belles Lettres, or History; excepting that Civil must now take precedence of Ecclesiastical History. In tracing the qualities requisite for a Librarian, the author shews a laudable zeal for supplying this office with men of real literary attainments. The immense and valuable collections of books, which Paris now contains, must render the choice of their superintendents a matter of universal importance.

A Poetical Dialogue between Man and his Conscience. By M. COLLIN HARLEVILLE.—Conscience here speaks, as usual, very sensibly and frankly; and the repugnance of her auditor is overcome by some *tirades* of tolerably good versification.

Researches on the different Species of Spartum [*Spanish broom*] *mentioned by antient Writers.* By M. AMEILHON.—Considerable labour has been employed, in this paper, to shew that the term σπαρτος, or σπαρτιον, was employed by some of the antient writers to signify the substances used instead of bed-cords, or ropes, before the Spanish broom was introduced into Greece. As those substances were reeds, which are known to be so plentiful in the Eurotas, M. AMEILHON conjectures that this generic name might be derived from Sparta.—With regard to its modern denomination, he shews that the true *Spartum* is one of the Gramina; the *Stipa tenacissima* of Linné.—An engraving of the plant is annexed to this memoir.

We shall say nothing of a few lines intitled *the Siren and the Passenger*, by M. SELIS, but shall proceed to the next memoir, *on the Antiquities of the City of Trèves*, by M. PEYRE. The principal antiquities described in this account are the remains of the Baths, and the Church of St. Simeon, incorporated with an antient building, which is conjectured to have been the capitol of Trèves.—Views and plans of these buildings are given.

The volume is concluded with an ode by M. LE BRUN; which we have read with some degree of partiality, perhaps, because it brought us within sight of land.

We now commence our view of the

MORAL *and* POLITICAL MEMOIRS contained in the Second Part of the Second Volume. (4to. pp. 700.)

In the introductory pages, or *History*, we meet with a very interesting and well-written account of the life and literary labours of *Alexander Deleyre*, author of the *Analysis of the Philosophy of Bacon*; who, after having renounced the society of the Jesuits, became the friend of *D'Alembert*, *Rousseau*, and *Diderot*,

derot, and wrote the distinguished article of *Fanaticism* in the *Encyclopédie*. This masterly sketch is composed by M. Le Breton.

The memoirs are in the following order.

On Hesiod. By Peter Charles Lévesque.—After some slight notices respecting the age of this poet, which is left undetermined, the author enters into a detail of Hesiod's poem *on Works and Days*, from which he makes large extracts, in a prose translation. He compares the mythological opinions of the Greek bard with those of India, and places them on a level with many passages in the Bible. Those who are acquainted with the labours of our illustrious countryman, Sir William Jones, will not find much to admire in this part of M. Lévesque's lucubrations. His remarks are often superficial, conveyed also in a style of disgusting levity; and he treats the doctrine of a future state (that only consolation of our present existence!) as a fable unworthy the notice of the Ascrean philosopher. The character of Hesiod will not gain much by this review, and that of his commentator has suffered from it in our esteem.

On Homer, by the Same.—We can scarcely conjecture what was the intention of the National Institute, in publishing this memoir. It contains a very meagre and desultory set of common-place remarks respecting the immortal Grecian poet; and we will venture to assert that no intelligent school-boy among us would derive either instruction or amusement from a perusal of it.

On the Manners and Customs of the Greeks, in the Time of Homer, by the Same.—This essay contains an agreeable but superficial view of the manners of the heroic ages of Greece. The author has drawn no important conclusions from his facts, nor has he entered into an investigation of their mutual dependence with any degree of philosophical accuracy. The subject has been treated in a much superior manner by writers of our own country.

On the antient Connections between France and Russia, by the Same.—These historical details possess little interest: but the recent connexion formed between France and Russia threatens to prove a most important object of speculation to us.

On the Commercial Relations of the United States (of America) *with England.* By M. Talleyrand.—The title of this memoir excited our attention strongly, but we find little to graify curiosity in its contents. The face of affairs has been so greatly altered since the date of the paper, (1797,) that the reflections

appear-

appear like those of a stale newspaper. The predilection of the Americans for England, and their alienation from France, which subsisted when the memoir was written, are explained on obvious principles: antient habits, community of language, the advantage of employing English capitals, and the long credit afforded by British merchants, are mentioned as productive of the *voluntary monopoly* yielded to this country by America.—The sentiments of this memoir are liberal and moderate, but they do not throw any new light on the subject of inquiry.

On the Influence of different Ages on our Ideas of Moral Affections. By M. CABANIS.—This paper forms the continuation of a long essay, which we reviewed in our account of the first volume of these transactions. The writer traces the origin of animal and vegetable matter to the Gluten, or Mucilage, which constitutes the basis of the solid parts; and he pursues the changes which the component parts undergo, in the progress of life.—In his physiology, however, he has adopted the opinion of Dr. Cullen, that the muscles are elongations of the nerves. This idea is now generally exploded; yet the present writer announces it as a discovery of his own. He has also adopted, without acknowlegement, Dr. Cullen's account of the changes in the balance of circulation produced by age.—Indeed, while we must allow that the essay is well written, and that the train of reasoning is consistent, we can find nothing in it which can be said to belong to M. CABANIS. It contains a series of facts that are familiar to every physiologist, except in one instance: in which he has assumed the doctrine of Climacterics as sufficiently established. Without meaning to dispute the foundation of this opinion, we must observe that it is by no means universally admitted in physiological systems.—In the latter part of the essay, we find an admixture of the humoral pathology, which will not accord with the present state of medical opinions in this country.

This paper is followed by another (of the same author) *On the influence of the Sexes on the Character of Ideas, and of the moral Affections;* forming a good collection of well-known facts, which it is unnecessary to present in detail, because they have long been offered to the public in different medical works. We perceive, however, a little aristocracy on one point. M. CABANIS will not allow that women are qualified for scientific pursuits; and we think, that he has carried his opinion rather too far. 'Learned women (he says) know nothing thoroughly.' On this subject, we shall turn him over to the vigorous pens of some of our modern female writers.

The whole character of this, as well as of the author's other essays, resembles that of a good lecture, calculated for students,

more than a scientific discussion resulting from the united knowlege of a class of eminent men.

Another essay by M. CABANIS succeeds, *On the influence of Temperaments on the formation of Ideas and of moral Affections.*—In this paper, the writer throws out some curious hints, which seem to indicate an opinion that phosphorus has a great share in producing the vital functions. We shall not attempt to follow this philosophical *jack o'lantern.*

In the principal part of the essay, the author has endeavoured to establish synthetically the varieties of temperament marked by the antients; and we think that he has succeeded.—He closes the whole by proposing to correct national deficiencies by regimen, so as to produce a more perfect race of human beings; on the same principles by which the breed of horses is ameliorated.

An Essay on the Advantages to be derived from new Colonies under the present Circumstances. By M. TALLEYRAND.—This paper, which was read previously to *Bonaparte*'s expedition to Egypt, seems to have been designed to prepare the public mind for that event. The necessity of establishing new colonies is pressed on the attention of the Institute, in order to take off discontented and superfluous persons from the mother-country, and to raise the productions formerly derived from the West-India Islands. M. TALLEYRAND shews the propriety of attempting new settlements in warm climates; and Egypt is obliquely mentioned.

On the question of colonial dependance, the author takes the liberal and enlightened side; and he declares that the connection with the mother-country ought to be merely amicable and voluntary.—It remains to be seen whether the French government will adopt this principle.

Notice concerning the State of the French Marine at the beginning of the Fourteenth Century, and on the Naval Tactics prevalent at that time. By M. LEGRAND D'AUSSY.—This memoir is extracted from a history in rhime, published in 1306, by *William Guiart.* It contains an account of an engagement in the channel of the Ziriczee, in 1304, between the French and Flemish fleets. The ships had parapets and battlements at the sides, similar to land-fortifications; and they had small castles, built fore * and aft, and on the round tops. In these were placed soldiers with cross-bows, stones, and other missile weapons; while the engines for throwing javelins and large masses of stone were mounted on the decks.

---

* Hence, perhaps, the name of *forecastle*, in our ships.

The

The result of this action, which is minutely described, was that the French Admiral *Pédrogue* of Calais defeated the Flemish fleet, and relieved the town of Ziriczee, which was besieged by Guy of Namur at the head of 80,000 men. Guy himself was taken prisoner in the naval engagement.

M. LEGRAND enters into some very curious discussions on the naval tactics described by his original. They tend to shew that sea-fights were conducted on principles similar to those of engagements by land. He promises a larger work on this subject.

On the Origin of Law, of its definition, its Species, and of the Style best adapted to it. By M. BAUDIN (of the Ardennes.)—The origin of law is defined, in this essay, as consisting in the common consent of individuals in society to support each other against violence:—but, to apply this idea to more advanced states of civilization, the author defines law to be 'an act, by which the public power ordains, prohibits, establishes, or permits something.' He distinguishes the different species of law into six; the political, the criminal or penal, the civil, the military, the fiscal, and the laws of police.—The observations on the style suited to legal compositions relate exclusively to the French law, and would be uninteresting to our readers.

Memoir on the antient National Sepulchres, and the external Ornaments bestowed on them at different Periods; on embalmments; on the Tombs of the Kings of the Franks in the ci-devant Church of St. Germain des Prés; and on a project of Researches to be made in the Departments. By M. LEGRAND D'AUSSY.—This is a very curious and comprehensive paper, some parts of which throw considerable light on the sepulchral antiquities of our own country. The custom of interring, with the dead, their arms, their jewels, and sometimes their horses and servants, is traced to the mythology of the northern Asiatic nations; which taught them to believe that they should make an appearance in another life, corresponding to the ornaments and attendants deposited in their tombs. The remains of this superstition have descended through many ages. From an antient tomb, discovered in Normandy, (in which several skeletons were deposited, with urns containing ashes, and with stone-hatchets,) compared with some passages in Cæsar's Commentaries, the author supposes that the custom of burning the bodies of the dead, and of interring with them their slaves and arms, subsisted in antient Gaul.—The doctrine of the immortality of the soul is attributed by him to the Druids.

The Franks, however, interred the dead without burning them. This our author thinks is proved by the discovery of a

tomb near Tournay, in 1653, supposed to be that of Childeric, father of Clovis; in which the bones shewed no marks of burning, and parts of a belt and scabbard were found.—Some medals and fragments of jewellery were rescued from the tomb, notwithstanding the eagerness with which it was pillaged on being first discovered.—The custom of depositing money in tombs is traced by our author even to the 17th century: perhaps, he says, it has not yet ceased in remote villages. A more remarkable fact is that, in some parts of France, the custom of placing a piece of money [the naulus] under the tongue of the deceased has been preserved, *to pay the freight of Charon's boat!* According to M. D'Aussy, a great part of the riches, acquired by the northern nations in their irruptions, has been interred in the tombs of the conquerors. Treasures have been frequently found in the barrows, so common in Tartary; and in attempting to ransack these monuments, the Siberians have had so many conflicts with the Tartars, that the Russian government has been obliged to put a stop to their researches. The northern free-booters, in like manner, are supposed to have buried much of the wealth which they bore off from France;—and this writer even supposes that the quantity of circulating specie in Gaul was sensibly diminished by the practice of interment. He divides the different modes of sepulture, prevalent in France, into six ages; *first*, the age of fire, and simple graves, in which the body was burnt and covered with flat stones; secondly, the age of tumuli, or barrows, raised over a burnt body; and thirdly, the age in which the body was simply interred, and the place of burial was distinguished by an immense pile of earth. The readers of Homer will recollect, however, that the barrow was erected over the remains of heroes after the ceremonies of burning, and after the slaughter of slaves, or prisoners, at their tombs. The fourth age was that of funeral piles; the fifth, of stone coffins; and the sixth and last, that of mausolea.

On the subject of embalming, the author gives a particular description of the celebrated mummy of Auvergne, which was found in a state of high preservation, contained in a stone sarcophagus.—A curious digression takes place here, respecting the antient custom in France of prescribing portions of mummy to be taken internally, by patients who had suffered from falls or contusions. The importation of mummies from Egypt formed, in the 16th century, an article of traffic: but it appears that the Jews of Alexandria prepared their subjects from the bodies of slaves or malefactors, without resorting to the antient sepulchres of the country.—When speaking of the modern art of embalming, the author refers to the anatomical

preparations of *Ruysch*, but seems ignorant of the methods used by him for preserving the parts of animal bodies. The French anatomists cannot surely be unacquainted with the art of making preparations, which has been carried to so high a degree of perfection in this country, by the Hunters, and is practised with so much success by several eminent anatomists of the present day.

M. D'Aussy next treats of the antient Gallic stone monuments. The *Menirs*, which consist of long parallel ranges of upright stones, he supposes to have been cemeteries. Those monuments which are formed by two upright stones, and a third laid transversely over them, are here termed *Lécavènes*; in some parts of England they are named Lech Vanes.—The *Dolmine* is well-known to our antiquaries under the name of Tolmin.—When the author treats of the colonnades formed of *Lécavènes*, of which he cites Stonehenge as an example, he informs us that several monuments of the same kind exist in France and Germany; in some of which the pillars are arranged in a square form, in others circularly. He is inclined to consider them as places of sepulture.

From the imperfect accounts which have been given of the jewels found under earthen barrows, where rows of stone coffins have appeared, circularly arranged, sometimes in layers, the present writer is induced to recommend the task of exploring similar monuments to the French government. Much of the gain derived from casual perquisitions of this kind appears to have been purposely concealed; and the robbery of the tomb of Childeric 2d, in the Abbey of *St. Germain des Prés* in 1645, is particularly cited in proof of this opinion. This anecdote has been published by *Montfaucon*.

This elaborate essay, which occupies 270 pages, is concluded by directions for conducting these researches. *

This volume closes with *Two Reports* from M. Baudin *(of the Ardennes) in the Name of a Committee composed of M. M. Laplace, Fourcroy, Cels, Naigeon, Fleurieu, Baudin, Camus, Mongez, and Vincent, appointed by the National Institute to consider what Funeral honours should be paid to its Members on their Decease.*—This plan seems calculated to revive a decent attention to the remains of the dead, which had been neglected during the reign of terror in France. A sequel to the report contains a most disgusting account of the present state of the burying-

* See a variety of particulars respecting antient sepulture in this country, from Mr. Gough's immense work on the *Sepulchral Monuments of Great Britain*, in the Review for May, published at the same time with this Appendix.

grounds

grounds in Paris. When will Europeans learn to copy the wise arrangements of the Oriental nations in this respect?

We shall give an analysis of the third part of these transactions, which is devoted to *the Mathematical and Physical Sciences*, in a future number.

Fer.

ART. IV. *Ex occasione nummi Cufici, de nominis Dei GUD, in Suio-gothica cognatisque linguis origine, Disquisitio historica et philologica* J. HALLENBERG. 8vo. pp. 79. Stockholm. 1796.

EVERY scholar knows that the more antient Arabic coins are called *Cuphic*, from *Cupha*, or rather *Kuphah*, a city on that branch of the Euphrates called *Nahr-Isa*, where this sort of writing was first invented, a few years before the days of Mohammed; and which continued to be in use, in common scripture, as late as the 10th century, and on coins down to the 14th century. The present dissertation treats on one of the more antient Spanish coins, never before edited, and which is remarkable for its elegance and preservation. It was struck in Andalusia, according to its legend, in the 107th year of the Hegira. The inscriptions on both sides are the common words *La élah, élla allah*, &c. *There is no God but one God*, &c. This sentence is from the Koran, which every where inculcates the strict *unity* of God; not only against pagan idolaters, but against the christian Trinity of persons, which the Mohammedans equally condemn.

This consideration led M. HALLENBERG to suspect that the very names, given by different nations to the Deity, might denote *unity;* even the word GOD itself, by which in all the Teutonic dialects the Supreme Being is denominated. Philologists have hitherto considered the word *God* as being of the same signification with *Good;* and this our author denies not: but he thinks that both words originally denoted *unity;* and that the root is אחד ECHAD *unus:* whence the Syr. *Chad* and *Gada*; the Arab. *Ahd* and *Gahd;* the Persic *Choda* and *Chuda;* the Greek αγαθος and γαθος; the Teutonic *Gud;* the German *Gott;* and our Saxon *God.*

The other names of God, this author thinks, are referable to a similar origin: even the sacred name *Jehovah:* from which, or its diminutive *Jah*, he ingeniously derives a number not only of Arabic and other Oriental terms, denoting the *Sun*, the first and principal divinity of antiquity, but words of the same import in almost all other languages. Who would readily imagine that our word *day* were deduceable from *Jehovah?* yet, when we have gone through this Dissertator's process, we must allow that his derivation is at least plausible: "*Si non è*

vero, è ben trovato."—Perhaps our learned readers will not be displeased to see a small specimen of the author's manner, in his own words; which we shall extract from chap. vi.

'*Arabicum* Ahad, *quod idem est atque Hebræum* Achad, Chad, *scribitur etiam*

Auhed,
Awhad,
Wahd,
Wahed,
Wohdan,
Ohdan, *unus, unicus, incomparabilis.*

In dialecto Syriaca Chad,
Chidojo, *unus;*
Chdonojo, *unicus.*

Et cognata littera ain ab initio pro aleph Arabice

Addan,
Eddan, *primum cujusque rei. Hinc certe sunt Russice* Odin, Edin. *unus;* Odinakii, Edinakii, *simplex: Dialectis Sclavonicis aliis* Edek, Jeden, Jedan, *unus: Græce* Oinos, Oios, Ios, *antique* En, *unus, solus;* Hen, Oion, Ion, *unum;* Enioi, *aliqui.*'—

'*In antiquioribus Suecicis scriptis offenditur* An, Æn, In, Ith; *apud Ulphilam* Ains, Ainshun; *Anglo-Sax.* An, Æn, Æne; *Anglice* One, *et in aliquibus provinciis* Yane; *Alemannice* Einaz, Ein; *Islandice* Eirn; *Cambrice* Un, Unig; *Armoricæ* Unan, Unon; *Ostiakice, Tungusice, aliisque idiomatibus populorum Sibiriæ,* Innen, Umun, Omokon, Emu, Omon, Umin, Amka, Wæte, *quod ultimum ad Arabicum* Wahed *referas. Lapponice* Aina, Aine, Ainesk, Aktain, *est unicus, solus. In Persicis* Janzadæh, Janazdæh, Janzdæh *undecim,* dæh *est decem, ideoque* Janza, Janaz, Janz, *unum. Diversis Suio-Gothiæ dialectis* Ajnka, Enka, Jenka, *est unicus, et a superius allato Persico* Jek, *unus, est Persice* Jekhanah, *unicus, incomparabilis, superans alios, qui parem sibi aut æqualem non habet.*'

From the author's conclusion, we learn that this dissertation is only a portion of a larger work *De origine Linguæ Suio-Gothicæ,* in which he makes it evident (he says) that 'the knowlege of words and facts, of tongues and nations, is all one and the same thing; and that a good history of languages is yet a literary desideratum.'

Ged.

Art. V. *Lettres Historiques et Critiques sur l'Italie, &c. i. e.* Historical and Critical Letters concerning Italy. By M. de Brosses.

[*Article concluded from the last Appendix, p.* 505—519.]

The second volume of this entertaining work commences with a letter describing the *Route from Bologna to Florence* over the Appennines; of which the author seems to have given a fair and full account. The road is rough and rude, and the accommodations are few and difficult to obtain: but whatever travellers may

may suffer in going from one city to another in Italy, they soon forget their hardships, when they arrive at places which they so much wish to see, and which are so well worth the trouble of visiting. M. DE BROSSES seemed at first disappointed, in not finding so many pictures here as he expected: but he received ample compensation from sculpture. At Florence, statues are in great numbers, as well as columns of jasper, agate, and other precious materials. Antiquities, literature, arts and sciences, society, libraries, and MSS. likewise abound in this city, perhaps more than in any other in Italy. The author is much displeased with the architecture of old churches designed by Giotto, which the Florentines highly prize; and he says, without qualification, that all the pictures of the Florentine school are deficient in colouring.

The story of Baron *Stoch* in the 2d Letter is, we fear, too well known to be detailed here; otherwise, if true, it would amuse and surprise our readers. We will compress it into as small a compass as we can.

M. *Stoch*, a great collector of curiosities in art and nature, being one of a company at Versailles to whom the *Custodi*, *Hardion*, was shewing the royal cabinet of curiosities; a certain gem, known by the name of Mich. Angelo's seal, was missing. It was sought with the utmost care and anxiety; and every one *stood search*, even to nakedness, without success. At length, *Hardion* addressed himself to the Baron, and said: "I know all the company, Sir, except yourself; and to speak the truth, I am in pain for your health. Your skin is very yellow, which denotes a plenitude of habit; and I think that a slight emetic, taken immediately, is absolutely necessary." The remedy had a marvellous effect, and entirely relieved this poor man from the *stone*.

The chief part of this second letter might have been written in France, with the assistance of the *Musæum Florentinum*, and a few contemptuous reflexions, *à la Françoise*, seasoned now and then with an indelicate allusion of the old school. The catalogue of pictures, statues, busts, portraits, natural history, copied from any book of travels through Italy, might have furnished a letter of considerable length: but we are quit for thirty pages of description of the cabinets of gems, precious stones, and other curiosities; which convey nothing that convinces the mind that they have been seen and examined by the present writer.

Letter III. *Residence at Florence continued.* This is a dull and dry letter on the subject of old-fashioned politics, relative to the Lorraine succession to the Duchy of Tuscany, (now changed for the *Bourbon* succession!) and the regret of the inhabitants

on the extinction of the House of Medicis, to which they owed their importance and celebrity in the scale of Europe. The President's reflexions on the German dynasty are merely the old song of *Arno's Vale*, in prose. In his playful style, he sometimes degenerates into a *mauvais plaisant*, or bad joker; and we could point out various instances of want of delicacy. Nothing manifests the distance of time at which these letters were written, more than the frequent *double-entendres* in them. In the present age, with all its profligacy, this easy kind of wit is as much abolished from good company, as swearing and smoaking.—M. DE B. is not partial to Florence; yet he is forced to allow that it is more replete with curiosities, and with men of sense and learning, than any other city of Italy.

Letter IV. contains a *Memoir* on the principal pictures at Florence, with short remarks. This is but a dry catalogue; and the remarks, contrary to the author's usual practice, are all either censures, or *hints* at faults, and dissatisfaction. He never seems disposed to be pleased at Florence; whether from the secret operations of antient national hatred against the House of Medicis, and the evils brought on France by Catharine and her descendants, or from the disappointment of unreasonable expectation, we know not: but he appears to see with a *jaundiced eye* all that the rest of the world of connoisseurs have so long viewed with rapture and delight. Even Mich. Angelo does not satisfy him: 'He is a great designer, and anatomist, but wants grace. His women are as muscular as Hercules.' The President's taste, in general, is manly and classical; though he travelled at a time (1740) when a French *petit-maitre* would have supposed, from the reigning *costume* of his court, that the *agrémens* of hoops, stays, and *rouge*, were wanting in Mich. Angelo's women; and that a bag-wig, sword, and solitaire, would have improved the Apollo Belvedere. He allows some works of John di Bologna to be tolerable; and the head of Medusa, by Leonardo da Vinci, is termed exquisite! A rapturous burst of admiration is produced by Correggio's Virgin kneeling before her Son: 'What colouring! what expression! what grace and gentility!' Yet this praise is qualified by a prudent draw-back—'but perhaps a little too delicate.' The *Madonna della sedia* of Raphael is not mentioned, unless it be included in the final period at the close of his cold catalogue—'Many fine heads painted by the greatest masters:—In short, St. John in the Desert, by Raphael, accompanied by two other pictures *by the Same*, to shew his three manners, and the progress of his genius.'

If the author had applied his remark on literature to the fine arts in general, it would have perfectly suited the taste of France

France at the time at which he travelled. 'All (says he) that appertains to sound literature seems hardly to belong to the present age, which appears to bring into favour nothing but philosophical sciences; so that it is almost necessary to apologize for attempting anything that was in vogue 200 years ago. By dint of analysis, of didactic order, and critical precision, in things which only require genius and feeling, we have refined our taste in France to a degree of cold accuracy, puerile symmetry, or frivolous metaphysical subtilties, instead of the grand, sublime, and natural taste of antiquity.'

Letter V. *Route from Florence to Leghorn.*—The most agreeable, and indeed the most useful part of the work before us, consists in the description of small cities and bye places little noticed by other travellers. The capitals of every kingdom and state of Italy have been so often described; their pictures, statues, and public buildings, have been so regularly catalogued, and minutely detailed; that nothing now was left to be *told*, though much always remains to be *said* of them by an ingenious writer, in their ante-revolutionary state. In the present letter, we have a description of the almost deserted city of *Pistoja;* with the city and republic of *Lucca*, and the city and curiosities of *Pisa*, of which the leaning tower (12 feet out of its perpendicular) is not forgotten. This letter to the writer's beloved friend *Blancey* is indeed in the true old style of Gascon gallantry and self-complaisance. 'I received your letter at Florence. The ladies are certainly very good to fight for my letters; but how will they fight at my return for the original! Pray tell them that I am capable of putting them all in good humour.'

Letter VI. *Road from Leghorn to Rome.*—This letter begins with a more full and satisfactory account of the little city of Leghorn, than we recollect to have seen in any other book of travels:

'Figure to yourself (says the President to his correspondent) a small new city which you might put in your pocket, beautiful enough to be painted on the lid of a snuff-box, and it will give you an idea of Leghorn.—To say by what nation this city is peopled, would be a difficult task; the shortest way of determining the question is by saying that it is inhabited by all the nations of Europe and Asia; so that the streets look like a fair in masquerade, and the language sounds like that of Babel; however, French seems to be here the vulgar tongue, or at least so common that it might pass for such. The town is extremely populous and free; the religion of every nation is tolerated. Neither the synagogue, nor the Armenian church, contains anything remarkable, except inscriptions on tombs, written in such a manner that no one can read them without being more cunning than the d——l himself.—I am not surprised that the Tuscans

so much regret the extinction of the Medici family; monuments of its magnificence are found every where; but to have constructed this city in its present form, from the foundation, is doubtless the greatest of all, and that which might do honour to the most powerful of sovereigns. A general eulogium is pronounced on them throughout the state; which is rather singular fortune for a family which ruined the liberty of their countrymen,' (by changing the government from a republic to a sovereignty.)

We are next presented with a description of Sienna, its cathedral, churches, and palaces; in which the paintings, busts, statues, and other curiosities, are minutely specified. In this letter we have an account of the effusions, or rather inspirations, of *Perfetti*, the most celebrated *improvisatore* of his time.

On the road from Sienna to Rome, over the Appennines, the President was overturned twice or thrice; and being neither pampered by food, nor indulged with beds of roses, he in course is not inclined to be partial to this division of his journey. His difficulties and privations are described with grumbling pleasantry; and he finishes his letter by saying; 'On our arrival at Rome, we ran to St. Peter's as to a fire; and now suppose me in the chair of St. Peter, thundering my Vatican anathemas at all those who speak ill of my journal. Pray observe whether they do not fall away from this time.'

Letter VII. *Route from Rome to Naples.*—Though these letters are not dated, we must suppose that the author travelled through the Campagna at a time of the year in which the corn was off the ground, and the country looked naked and dreary, without a blade of grass to be seen; before harvest, the appearance is very different. The land is light and sandy; and such are the heat and drowths of the latter part of the summer, that all vegetation is annihilated: till the rains come on, even every weed is burnt up. When the President was in Italy, the Pontine marshes had not been drained, and the effects of the mall'aria appeared in the countenances of all who inhabited their borders: but, since that time, the Popes have done what the antient Romans could never atchieve; they have drained these marshes, rendered arable many thousand acres of land, purified the air, and given health and food to the inhabitants.

The aqueducts, the Via Appia, the myrtles, the oranges, and the towns on this road, have been so often described, that we need extract nothing from M. DE B., not even his quotations from Horace, Virgil, Silius Italicus, Tatius, &c.—'What would you have a man do? On the road we are always in company with these gentlemen, who certainly talk to travellers in their own poetical language.'—The President appears to have

have been a *bon vivant*, and he talks as much of eating and drinking as an Englishman:

'Capua (he says) is a city tolerably well built: but on its beauties I shall not bestow a single word, because I am enraged against it. I had eaten nothing on the road: it was night; and you know better than any one else how difficult it must be at that time to make an appetite hear reason, when it had been travelling post ever since 4 o'clock in the morning. Mine had framed many delightful hypotheses concerning the larders at the Capua inns: but, would you believe it? in scraping all the shelves and dressers in the town and suburbs, only two bones of ham could be found, *which we swallowed whole.* Then, arming myself with noble fortitude, I flew from the delights of Capua, and mounted my chaise full of disdain for Annibal.—Arrived at Naples, a splendid supper, dressed at midnight, soon made us forget our fatigues and our hunger.'

Letter VIII. *Memoir concerning Naples.*—'A traveller should see Naples, if possible, before he visits Rome; where such good taste and such a grand style of architecture prevail, that we become more difficult, and less encomiastic elsewhere.' M. DE BROSSES allows no buildings here to have great merit, except the King's palace. The pictures, gems, and medals brought from Parma, and lodged in the *Castel del Monte*, are the chief works of art which he praises. 'The theatre of the palace (be it remembered that he speaks of 60 years ago) is a structure which astonishes a stranger by its magnitude, height, and magnificence. There are one hundred and eighty boxes, each as large as a small parlour. The court is sumptuous and numerous; the people and the equipages are innumerable:—but Naples merits more admiration on account of accessories than of itself.' Nothing can be more beautiful than its situation. Its environs abound in antient wonders, which bring the best period of the Roman history and magnificence to the mind of the spectator, more completely than the perusal of a hundred volumes.

Herculaneum had not been long discovered when M. DE BROSSES explored it; and of *Pompeia* no mention is made. Concerning the antiquities found in Herculaneum, he writes a letter to the President *de Bouhier.*

Letter IX. *Naples continued.*—The kingdom of Naples had not been long wrested from the House of Austria by the Spaniards, when it was visited by our author; nor was France then so united with that nation as it became soon after the war of 1741. Here M. DE BROSSES calls them Goths and barbarians, and draws a picture, *ad vivam*, of the then reigning monarch, afterward king of Spain, not very flattering: but from all the pictures, medals, coins, and accounts of this prince, which we have seen, we believe it to be a strong likeness.

'When

'When we were presented, the Court was in *gran gala*, it being the King's birth-day. All the nobility were very magnificently dressed, while his majesty had on an old brown drugget coat, with yellow buttons. He has a long face, thin and narrow, with an immense nose; his countenance is melancholy and vacant; he is middle sized, and his figure is not entirely faultless. He does little, says nothing, and has no taste for anything except shooting; which, to say the truth, he has few means of gratifying; all the game in the country being destroyed by the peasants or the Lazaroni, who have full liberty to sport; so that his majesty returns in great triumph, if he has killed a couple of thrushes, and two brace of sparrows.'

This King's son, the present monarch, has taken care to have game so well preserved in his royal manors, that he has been known to have massacred fifty brace of partridges in a day.

The President thinks that he has discovered that the miraculous liquefaction of St. Januarius's blood is a chemical trick, as old as the time of Horace:

'Miracles are not rare at Naples: people who have no other employment perform them daily; *et otiosa credid.t Neapolis.*—I have at this moment before my eyes the narrative of a journey which Horace took in this very country:

"*Dehinc Gnatia lymphis*
Iratis extructa dedit risusque, jocosque;
Dum flammâ sine, thurâ liquescere limine sacro
Persuadere cupit. Credat Judæus Apella,
Non ego."

'Now tell me honestly, my dear friend, do you not suspect from this passage, that the miracle of the liquefaction of the blood of St. Januarius was a native of *Gnatia?* The operation, however, does not always succeed; saints are sometimes capricious as well as other good folks, which occasions great desolation among the people, who know very well that an earthquake is not far off. Franchini of Florence assured me that, having a kind of English countenance, and being unfortunately in the church one day when the miracle failed, he should have been torn to pieces, if he had not made his escape, by the mob of Lazaroni, who imagined that it was the presence of that heretical dog of an Englishman, which had put the saint out of humour.'

At the opening of the theatre on the King's birth-day, a new opera was performed, composed by Dominico Sarri. The King was present; 'talked half the time; and slept the rest.' It has always been said that he hated music; and, as we have just been told that he seldom spoke, we suppose that he talked at the opera lest he should be obliged to hear the music. Senesino sung in this opera, but was regarded as an old-fashioned singer by the Neapolitans, though M. DE BROSSES was enchanted by his performance. A comic opera set by Leo, in the Neapolitan jargon, was likewise performed, called

La

La Frascatana; with which the President, a passionate lover of music, was extremely delighted. 'What invention! what harmony! and what excellent musical pleasantry!' Here he speaks of the musical schools or conservatorios, which Dr. Burney has so amply described, and which produced the *Scarlattis, Leo, Vinci, Rinaldo di Capua, Latilla,* and *Pergolesi.*

Letter X. *Of the Environs of Naples;*—which are described in a very interesting and lively manner. The author begins with the most ample account of Mount Vesuvius in its state at that time, that we remember ever to have seen: after which he proceeds through the Pausilippan subterraneous passage to the *Grotto del Cane,* Baia, &c. &c. &c. which he faithfully describes; adding, 'how I should quote the classics on this ground, if I had not been anticipated by Addison!'

Letter XI. *Account of the subterraneous City of Herculaneum.*—With what appetite would this letter have been devoured, had it appeared sixty years ago! In 1740, little was known in England and France concerning the discoveries which had been made in this city; and the prints from the Museum of Portici did not come over till about the year 1759 or 1760. Here the subjects of those prints are related before they were engraved.

Letter XII. *Memoir concerning Mount Vesuvius.*—This account is curious, as far as it relates to natural history: but this celebrated mountain, and its eruptions, have since been so narrowly watched and accurately described by Sir William Hamilton, whose observations have been published in our Philosophical Transactions, that the present letter has lost much of its interest. It is natural for every reader to ask why this agreeable work has been so long retained in obscurity; and to this inquiry the editor, in his preface, has furnished a reply, by informing us that 'no solicitations were left unemployed by the friends of the President, to engage him to publish these letters; but his self-love, perhaps his vanity, was more gratified by keeping them in MS. and only communicating them to confidential friends, as rarities of which no one else was in possession, than it would have been by printing them, whatever fame might have accrued to him.'

The eleventh letter was directed to the President *de Bouhier,* and here the author treats of the antiquities which had been recovered from the subterraneous city of Herculaneum.—The twelfth was written to M. *de Buffon,* whom M. DE BROSSES addresses as a naturalist, and to whom he gives a detailed history of the chief eruptions of Mount Vesuvius which have been recorded by Strabo, Dion Cassius, and the younger Pliny. M. DE B. conjectures that the *Monte di Somma* was the antient Vesuvius which destroyed Herculaneum and Pompeia, and that the

the modern mountain was formed by eruptions from the old one. In digging, it has been calculated by *Bianchini*, from the number of different beds or strata of lava piled on each other, that the first eruption of this volcano happened 2500 years before the vulgar era: but, not contented with that antiquity, M. DE BROSSES, by a different process, dates the first eruption of Mount Vesuvius 4000 years before the Julian period.—On this subject we have a fragment of a letter written to the *Académie des Inscrip. et Belles Lettres*, of which the author was a member, relating to the antiquities obtained by excavation from Herculaneum. We find from this paper that he was at Naples in 1739.

The remaining letters in the second volume are entirely occupied with details of the state of Rome, its antiquities, pictures, sculpture, antient and modern government, manners, society, &c.; written with the same good taste, judgment, and pleasantry, which characterize the preceding epistles in this and the first volume. The author's visits to the Pope, and the Pretender (styled at Rome, King of England), are amusing; and his account of the capitals of Italy is rendered much more interesting by his having had admission into the houses and company of the great, where only those travellers, who are strongly recommended, are ever received.

VOL. III. Letter I. *Sequel of the Memoir concerning Rome.*—ST. PETER'S.—The writer here resumes his description of this wonderful edifice, of which he had expressed his astonishment at not being astonished, before he went to Naples:

'I have brought you back to Rome, without fatigue: for I fancy that you are with me.—And now what effect do you think the first glances at St. Peter's will have on you? None at all.—Nothing has surprized me so greatly, as that I have viewed the most magnificent building on earth without wonder! We enter the structure of which we have heard so much, and are unable to account for its having been so extolled. It does not appear great, little, high, low, wide, nor narrow. We can only judge of its immensity by a parallel of the whole with some of its particular parts. Comparing one of the side chapels with the entire building, it seems like a large cathedral. Measuring a cherub at the bottom of a column, I found the thumb as big as my whole fist. The just proportion and harmony of the whole prevent the pre-eminence of any single part.

'The descriptions already inserted in so many volumes would form a library, if collected; and a long life might be spent in viewing and describing this building, without failing to find some new cause for remark every day. It is not till after a certain number of visits, that we are perfectly satisfied.'

A history and description of this stupendous temple are then given; so minute, yet so animated, that we are unacquainted with any traveller who seems so truly master of the subject, and

and who has communicated so much information, so pleasantly, to his readers.—The inestimable works of Raphael which the writer found in the Vatican, but of which it has lately been despoiled, are described with such judgment, taste, and feeling, as will add greatly to the regret of those who remember them in the place of their birth!—Though the author's knowlege of painting seems to be considerable, and his taste good, he does not sufficiently estimate the sublime merit of Mich. Angelo: he speaks in vulgar cant of 'his forced attitudes, anatomical *fury*, and design,' calling him 'a bad but terrible designer.' He owns, however, that it was by the vigour of his genius that 'the mean and Gothic taste was banished; and that his was the glory of having brought back other artists to beautiful nature, which he himself outraged.'—'In his *Last Judgment*, the force and foreshortening of his figures carry imagination beyond itself.—This work, which has obtained for him such great renown, astonishes more than it pleases.'—It might be asked, by what means can Hell be rendered pleasing?—The author, indeed, finishes his critique by eating his own words, in allowing that 'it is what the subject required.'

It is scarcely possible to follow the President in his walks through the best parts of Rome, without catching a little of his enthusiasm, or at least transcribing his glowing descriptions. We shall therefore hasten to the next letter, concerning the theatres and public spectacles; which is but a fragment, having been found among the author's papers after his decease. As far as it goes, it gives an abridged history of theatrical works in general, under the head of Comedies, Tragedies, Operas, and Pantomime.

Letter III. is addressed to a fine lady, Madame *Courtois*, on the subject of *Women*, *Assemblies*, and *Conversazioni*. Here, on the subject of gallantry, the author quits his natural manly style, and writes in a jargon which we pretend not to understand. Other parts of this letter will be found very amusing; and, judging from narrations of English travellers of the same period, the accounts of Cicisbeos, and of the play and amusements of the great, are very accurate.

Letter IV. To M. *de Quintin*. *Continuation of the Description of Rome.*—Here we have an ample, but by no means a dry, catalogue of the curious remains of antient sculpture; describing, by a few words, the busts and statues of the most renowned personages of Greece and Rome, which in the middle of the last century decorated this venerable capital.

Letter V. *Epic Poets*, *Antiquaries*, *Vatican Library*, *Father Fouquet*, *the Missionary to China.*—The President agrees with the Italians in general in his admiration of *Ariosto*, whom he prefers

prefers to *Tasso.* The *Gierusalemme* is doubtless the more regular poem, and more conformable to the taste of Greece and Rome: but it is less original, less varied, and less interesting. 'Who has ever (says M. DE B.) better modulated his language into all tones and styles, the sublime, moral, tender, and sportive, than *Ariosto?* Who has better painted images, and interwoven events; or has spread and assembled such a number of characters in a manner more natural; and by a transition of two lines, has recalled to the mind of his reader, after two or three long stories, all that had previously happened to them? The more I read him, the more I am delighted; in my opinion, he alone is worth the trouble of learning the Italian language: for it is folly to attempt to translate him.' [Mr. Hoole has proved the contrary in our language.]—The President does not appear to feel the mellifluous lines, the delicate sentiments, and the originality of Petrarca; the polisher if not the inventor of the sonnet, and of the poetical language of Tuscany. No Italian poetry has been written since his time, which has not been embellished by his beautiful expressions and phraseology. —M. DE BROSSES has not been blinded by national vanity, in speaking of his own language; which he allows to be deficient, and unfit for epic poetry or heroic verse, on account of its want of inversions and of dignity to support blank verse, and from the eternal recurrence of masculine and feminine rhymes; which are often *no* rhymes to other eyes and ears than those of the natives of France. Its clearness adapts it for conversation and history; while its lyric and smaller pieces are frequently replete with wit and elegance.

The *ci-devant* Vatican library is here described very faithfully, with its contents. The President was desirous that a gallery should be fitted up near the library, like that of the Grand Duke at Florence, for the reception of the fine statues and other exquisite remains of Antiquity in the Pope's collection, which lay about in a very disorderly and disadvantageous manner: but he was told that the gallery could not be spared, because it was necessarily employed, during the Conclave, in warming the dinners of the several Cardinals, which were brought from their own palaces. 'This reason (says the author) by no means satisfies me. Would it not be better that their Eminences should eat their dinners cold, or even have the stomach-ache, than that antique statues should be left in disorder?'

Letter VI. *Farther Observations on the City of Rome;* treating on Mosaic manufactures, and on an invention for removing old pictures to new canvas.

Letter VII. *The Government of Burgundy given to the French Ambassador then resident at Rome. The Pope's Illness. Horse-*

Paces. Frescati. Albano. Tivoli.—This letter is lively, even to *polisonnerie.*

Letter VIII. *Farther Account of Rome.* Here the author seems to have entered the city for the first time. *Monte Cavallo* alone would have furnished an additional volume, had he been minute: but, cursorily as he passes from church to church, and from palace to palace, we are unable to follow him; and therefore we hasten to

Letter IX. *Public Places and Music.*—This is the longest epistle in the collection, occupying 60 pages; and here the lovers of music, and the readers of its history, will find much amusement. Few Frenchmen have ever treated Italian music in general, or operas in particular, so well as M. DE BROSSES. Indeed, if our countryman, Dr. Burney, had not travelled over the same ground thirty years later, expressly in search of what, if we remember rightly, he somewhere calls the *Materia Musica;* and had not published the result of his inquiries thirty years before the present work appeared; the musical anecdotes and information contained not only in this letter, but in several others, would have been perused with much eagerness and interest. M. DE BROSSES's dispute with *Hasse* concerning French music is pleasant, and seems to be worthy of a place in *Rousseau's Lettre sur la Musique Françoise.* His conversation with the celebrated composer and performer on the violin, *Tartini,* at Padua, is curious; and the opinion of this great musician appears to be founded on truth and deep reflexion, when he says that "instrumental composers and performers should not write for the voice, nor vocal composers and performers for instruments;——the former, regarding the voice merely as a finger-board or set of keys, give too many notes; and the latter, on the contrary, too few: as instruments cannot express and give a soul to slow sounds, like a voice. *Vivaldi,* a mad fiddle-player, at Venice, much applauded for his freaks of execution on his own instrument, was always hissed when he composed for the voice."—In the President's list of favourite singers in Italy about the year 1740, we find most of those who had been in England during Handel's regency: such as the *Faustina, Senesino, Conti, Monticelli,* &c. with others whose names are very familiar to the lovers of music.

M. DE B. is an enthusiastic admirer of music and painting, and appears to be equally well acquainted with the different styles of musical composition, and the different schools of painting: but, in praising Italian music to his correspondent, he is obliged to respect his nation's prejudices in favour of *Lulli* and *Rameau;* yet we can plainly perceive that he is an apostate;

apostate; and, though he expresses himself guardedly, he thinks no better of French music than *Rousseau* did ten years afterward. The accounts of the Italian theatres in this letter will furnish the reader with a tolerably clear idea of the manner of representing tragedy, comedy, and farce, in declamation; and in song, by operas serious and comic, or burlettas. Comedies, in which the several parts are filled up *extempore*, as they were formerly at Paris at the *Theatre Italien*, in the time of *Caslin*, are likewise described.—The author's favourite vocal composers are *Vinci*, *Pergolesi*, and *Hasse*. He speaks with due praise of *Leo*, and of *Jomelli*, though a young man. His favourite air, among 7 or 800 opera songs which he had collected in Italy, is *Pallido il Sole* by *Hasse*, (always in great repute in England,) of which he found it difficult to obtain a copy: but, says he, 'Prince Edward, (the late pretender,) was so good as to give me a transcript of this charming air.'

This letter, besides entering deeply into the construction, composition, and performance, of the musical dramas of Italy, includes likewise a parallel between the Italian and French opera; and, excepting a little tenderness for the honour of M. DE B.'s country, and the taste of his correspondent, the parallel is drawn fairly, and with considerable knowlege of the subject.—Of *Metastasio* he feels and allows the merit: but he accuses him (we think, unjustly) of plagiarism from *Corneille*, *Racine*, *Quinault*, and *Crébillon*, because he has written on the same subjects of mythology and history which were introduced by these poets. The Italians of the 17th century, soon after the opera was established, had treated these subjects before they were adopted either by the French dramatists, or by *Metastasio*.—The author speaks of the *crescendo* and *diminuendo* in the Italian orchestra, long before this refinement, this *chiaro-'scuro*, had been known either in France or in England.

By these remarks, made in Italy 60 years ago, the musical critic will be able to judge whether music has improved or degenerated since that period.

Letters X. and XI. *Death of the Pope (Clement XII.) his Obsequies—Conclave—Election of Benedict XIV.—Character of nearly* 50 *Cardinals* (long forgotten.)—*Form of the Pontifical Election.*

Letter XII. *Residence at Modena.*—The writer's description of the (then) Duchess of Modena, daughter of the Regent D. *d'Orleans*, and of the D. of Modena's collection of pictures, is written with great spirit and enthusiasm: but he is chiefly animated in speaking of the divine works of Correggio, with which the collection was enriched:—'Two large pictures of the Virgin and different saints, in a fine style and charming

colouring:—St. George, which is entirely *out of the canvass:*—the little Magdalen, of the size of your hand, which is fixed in the wall, and concealed in a little case, for it is very portable, and delightful to steal: it is real enchantment!—The late Duke carried it with him wherever he went; I should have done the same. *La notte di natale*—good God! what a picture! I cannot think of it without an exclamation,' &c. Then follows a history of this exquisite picture;—with *The Library—Muratori, &c.*

Letters XIII. and XIV. *Route from Modena to Milan—Residence at Turin.*

Here we arrive at the conclusion of this work; with which we have been much amused, and of which therefore we have given a more than usually detailed account, in hopes of amusing our readers.

Italian names, and indeed Italian words in general, have been terribly mangled by the editor; who must be totally ignorant of the Italian language, though the President seems to have known it well. We began to make a list of errata in the first volume, but we soon found that the completion of such a task would occupy more time and space than we could bestow. Dr B...y.

ART. VI. *Biévriana*, or the Play on Words of M. *de Biévre.* A new Edition, corrected and augmented. 12mo. pp. 221. Paris. 1800.

WE had occasion, in a former Appendix *, to mention the trifling passion for *Puns*, which raged at Paris during the last year; and now we have a French *Joe Miller:*—but let us not degrade our facetious countryman Joe, whose collection of Puns, Quibbles, and Conundrums, is far more varied than this; which is chiefly confined to a play on syllables. Neither has this work any title to be ranked among the *anas*, such as the *Menagiana, Scaligeriana, Perroniana, Thuana*, &c. which seldom descend to quibbles, but contain real *bons mots*, judicious reflections, and maxims of morality and erudition.

When the first impression of these follies appeared, we know not: this is called a *new* edition, but we never saw any other; and though many of the jokes may have been long in circulation, a great number of them have been made during the Revolution: for what horrors can keep Frenchmen from singing, dancing, and ridicule? They even joke in the most dreadful times, and on the most terrible occasions †. We are told in

---

* See Vol. xxxii. for 1800, p. 537.

† See instances in our account of *Gretry's Musical Memoirs*, M. R. xxvth Vol. p. 96.

the little book before us, that 'in 1788, when the Queen was accused of having furnished her brother, the Emperor, with great sums of money, a patriot cried out: let us make war on the court, and seek a *Turenne* (*un tue reine*) a Queen-killer.

'In the numerous family of *Anas* (we are informed in the preface) there are four chiefly consecrated to *bons mots*. The most celebrated among the lovers of points are the *Polissoniana*, or a collection of Turlupinades, Quibbles, Rebuses, and other pleasantries; *Vasconiana*, a collection of Gasconades, or as we should call them, *Puffs*; *Arlequiniana*, or the *bons mots* of Harlequin; and *Encyclopediana*, or specimens of every species of pleasantry that has appeared under the title of *ana*.'

The editor of the *Biévriana*, however, complains of several 'omissions in this immense collection, consisting of 964 pages in 4to. such as the *pointe*, *quolibet*, and *coq-à-l'ane*; and *l'equivoque*, or *calambour*, is not accompanied by any explication or examples.' In order to remedy this defect, he has given definitions of the different kinds of *legerdelang*, or play on words, illustrated by examples. These, of which we shall copy only the nomenclature, consist of *Jeux de mots*, the *Equivoque*, *Pointe*, *Antistrophe*, *Lazzi*, or Italian concetti, included in the Arlequinade, *Quolibet*, *Calambour*, *Pasquinade*, *Annomination*, *Turlupinade*, *Coq-à-l'ane*, or gross mistake, which produces a ridiculous answer—like a cross-reading; and *Amphigouris*, or Irishisms.

The word *Calambour* is a modern expression, which *M. de Bièvre* brought into fashion. It is supposed to be derived from the Italian words *calamajo burlare*, to sport with a pen. *Calambour* in French is the nearest to a *Pun* in English, of any kind of this false wit: but a play on words is as old as *Rabelais*.

We are next presented with a history of the *Punic* hero, *le Marquis de Bièvre*; and with such a string of puns, quibbles, and conundrums, as would reach to the abyss of folly and nonsense. This celebrated Jester gained more reputation by his quibbles, than he would have been able to acquire by excellent works. After the narrative of his frivolous life, we have an account of some of his other works; such as his letter *à la Comtesse-Tation*—L'Abbé-*Quille*—L'Abbé-*Tise*, and l'Abbé-*Vue*—l'Ami-*Nute*—l'Ami-*Graine*—l'Abbé-*Attitude*—Saint-*Gerie*, Saint-*Phonie*, Saint-*Foin*, Saint-*Pathie*, Sainte-*Ure*, and Sainte-*Axe*.—Then a punning tragedy, in verse! called *Versingetorixe*. In the use which the author has made of well-sounding, equivocal, and ambiguous words without sense, it is often extremely difficult to find his drift:

"For true, no meaning puzzles more than wit."

After the tragedy, which is much in the mock-heroic style of our *Tom Thumb*, and *Chrononhotonthologos*, we find a fairy Tale;

Tale; in which words are tortured and broken on the wheel, to answer M. *de Biévre*'s childish purpose; and to ridicule botanists and *the loves of the plants*, personifying all the flowers of the parterre.—A number of other productions by this author, who died in 1789, are mentioned, the titles of which are all that would ever be read in this country: but we have not room even for them.

We come now to the *Biévriana;* at p. 90. It consists of a collection of the flights of the sovereign punster, and of his subjects or imitators. We shall select a few of the best, or at least such as can be made most intelligible to English readers.

'Being asked which he liked best on the stage, *Lekain*, a celebrated tragic actor, or *Arlequin?* he allowed that both were certainly good actors, but that *Arlequin* had an *Art* (ar) which *Lekain* had not.

'A young man, who lived in solitude, having shewn him some verses which he had made, it is plain, says he, that these are *vers solitaire* (tape worms), for they are *long* and *flat*.

'Speaking of the works of Madame *de* *****, *Biévre* observed that she was fond of imitating Pope, but was told that he was mistaken:—How mistaken? All Paris knows that she has made more than one *Essay on Man*.

'*Vernet*, the painter, having sent many of his drawings to the exhibition, *de Biévre*, on seeing him there, said to him mysteriously —"you are not here to-day without *designs*."

'A poor gentleman having married a rich lady who was pregnant, *de B.* told him, "that he had made a *childish* bargain."

'To a man who had three teeth in each jaw crowded together in the space of one, he said, you are like *Neptune* with your *Tridents*.

'He remarked that the opera-house ought to be much cleaner than any other theatre, as the *balais* (ballets) were infinitely superior to those of all other public places; but he found great fault with the new theatre, for not having "a single box from which the *scène* (Seine) could be viewed *."

'Having a little dispute with a choleric and irascible gamester of the name of *Arty*, he said, on quitting the party, "upon my honour, this Master *Arty* is an *Artichaud*."

'Being informed of the death of an acquaintance, he answered, laconically; *fausse nouvelle* (false news)—"Very true, I assure you," said the informant. "Well! (replied he) had I not reason to say *fosse nouvelle?* (a new grave)."

These are sufficient specimens of this mere play on words, which has been defined to be "the wit of those who have none." To the imperfection of languages, perhaps, is to be

* *Balais*, pronounced like ballet, is a broom; and *scène*, pronounced like the river Seine, implies the stage.

attributed the facility of quibbling. The French have so many words and syllables of similar sound, that *l'equivoque* presents itself to the eye or the ear in almost every sentence, of which small wits are unable to refrain from availing themselves.

At the end of the quibbling series, we have a *Dissertation on the play of words*, by the editor; containing many reflections and discriminations, which manifest good taste and sound judgment. In conclusion, he says: 'to prove that quibblers and punsters may exercise their talents in a more fertile field, we shall make some extracts from the *thousand and one calambours* (*puns*) which have had a run in different circles; and, thanks to our language and national taste, we shall not get to the bottom of the bag for a long time.'

To comfort our own Punsters, and as a small benefaction to the poor students in Joe Miller, we shall insert a few of these ludicrous sayings, of a somewhat higher class than those which are extorted from the mere play on words; to convince them, and the nation in general, that they are not the only silly people in the world. Let the bad jokes which we have inserted serve as beacons, and the good as examples. If these take effect, we grave people may perhaps in time somewhat relax into toleration, and at length say with Swift: *vive la bagatelle!*

'A consumptive young man wishing to learn to blow the French-horn, (*cor,*) was told that it would hurt his chest, as breath was the *soul* of that instrument. Right, he replied, for what is a *cor sans ame?* (a body without a soul?)

'A traveller said that he had seen a battle in Africa, which lasted the whole day, though the combatants were all *morts* (dead); meaning *Maures*, Moors.

'When the cold Opera of *Arion* was performing, a wag seeing in a shop window, near the theatre, the following words in large letters: *Marion sells ice;* effaced the M; when there remained only *Arion sells ice.*

'The Count *de Lauraguais*, returning from England, went as usual to court; when the king asked him whence he came?—from England, Sire—"and what have you been doing in England?"—*Apprendre à penser* (learning to think); "*à panser des chevaux?*" the king said—to dress horses?

'A grocer, grown very rich, had engraved on his door this motto:

Respice finem: (think of your end:)

when somebody in the night obliterated the first and the last letter, and left only,

Espice fine: (fine spice.)

'A painter of the name of *Halley* having put into the exhibition a bad picture, a joker added to his name *vousan: (Allez-vous en:* get along.)

'A man of humour had written in gold letters on his stable door, with a small change, the motto of the Order of the Garter:

Honi

Honi soit qui mal y panse: (Evil to him who neglects to dress his horses.)

'When Count *d'Estaing* was appointed to the command of the fleet at the West India Islands, Marshal *Richelieu* said: "After having rendered *grace* (Grasse) to God, we are going to resign ourselves to *destin* (destiny)."

'A *Carillonneur* (a Ringer) being censured for the disagreeable manner in which he made the bells sound, asked the critics whether they were Masons or Architects? on their answering in the negative, he said: "since you are neither Masons nor Architects, you ought not to meddle with *Maçonnerie* (*ma sonnerie*—my ringing.)"

'Two female singers, the *Mara* and the *Todi*, in 1783, drew great crowds to the theatre: when an *amateur*, being asked which he liked best? answered, *c'est bientôt dit*, (that is soon said, meaning—*c'est bien Todi*, truly it is *Todi*).'

A number of indelicacies occur in this volume, which prevent us from recommending it even to the toilette of *our* fine ladies.

Dr B....y.

ART. VII. *Annales de Chimie*; i. e. Chemical Annals. Nos. 108—111. 8vo. Paris. 1801. Imported by De Boffe, London.

DIRECTING our attention as usual to original articles, except where the little chance of procuring a work induces us to avail ourselves of a review or a translation, we proceed to examine the contents of these four numbers.

Experiments on Urine. By M. PROUST.—To shew that sulphur exists in urine, we are told that this liquid, when recent, blackens silver; and when a quantity is boiled in silver vessels, small films of sulfurated silver are detached.

Speaking of ammonia, the writer says that he has kept since 1794 a well-closed bottle, full of urine, which he never opens but when delivering his lectures. Its colour only has become a little deeper. In other respects it has kept perfectly, and smells as strong as when fresh. The sediment is the same as might have been formed in an equal quantity of this fluid, exposed to the open air. Hence the ammonia of putrefaction is not necessary to this precipitation. The ammonia is produced by the combination of the atmospheric azote.

Carbonate of lime is deposited in crystals from urine. The sediment of urine consists of a rose-coloured (or brick-dust) substance or acid, of the lithic acid, and phosphate of lime. The first of these is held in solution by ammonia, and is precipitated by acids. It may be separated from the rest of the sediment by placing the whole on a filtre, and pouring on hot water;—in which it is very soluble.

M. PROUST detects acetic acid in urine; and he suspects its existence in the blood, because a decoction of dried blood shews violet clouds when solution of gold is dropped into it: but, between the existence of a thing in decoction of dried blood and in recent blood, there is a wide difference.

The writer concludes with some observations on the resin of urine, which he seems to regard as the *urée* of *Vauquelin*: but he does not suppose, with the latter chemist, that it alone gives to urine its peculiar smell.

Reflections on Volcanoes. By J. J. VIRET.—This author thinks that volcanoes are superficial; and he supposes the phænomena to be owing to sulfurated hydrogen fired by electricity. This gas comes from water decomposed by native metallic sulfures.

A very detailed abstract of *Berthollet on Affinities*, by M. B. LAGRANGE, occupies parts of all these numbers:—but the subject is too important, and the author is too respectable, for us to content ourselves with reporting from a report, when we feel assured that the original work cannot fail soon to reach us.

In the 8th, 9th, and 11th numbers, the same M. LAGRANGE reports, at length, and in a very flattering (we had almost said fawning) style, concerning *Fourcroy's System of Chemical Knowlege.*

Researches relative to the Experiments of M. Prevost of Geneva on the expansive Force of odoriferous Emanations; and on those of M. Venturi, concerning the Movements of Camphor on Water. By Dr. J. CARRADORI DE PRATO.—This author refers to previous Memoirs written by him in Italian collections; in which, he thinks, he has proved that the fixed and volatile oils, as well as resins and concrete volatile oils, move on water in consequence of the attraction of every oil for the surface of water, by which it is obliged to extend itself over such surface till the attraction of that surface is satisfied; and that some oily substances have more attraction for the surface of this liquid than others. Dr. C. therefore denies the truth of M. *Prevost*'s explanation, according to which the motions of camphor on water are produced by the impetuous discharge of odoriferous emanations. When bits of camphor are thrown on a merely moistened plate, and the water withdraws from the spots on which the camphor drops, it is because oils have more attraction for the surface of the plate than water has.—Thus, says the Doctor, if a small stream of water be made to run against a drop of oil on glass or porcelain, it will pass over and not detach the oil.

When a bit of camphor is fixed on a plate, and water is poured on just in sufficient quantity to rise above the surface of the

the camphor, it will not overflow the camphor, but will leave a cavity in the form of an inverted funnel.—This phænomenon, says Dr. C., is not owing to a discharge of emanations, or an oily fluid, issuing from the camphor; which, according to *Venturi*, prevents the adhesion of the water with the camphor. The Doctor attributes the circumstance to water and oily bodies having an attraction of adhesion, but not either of cohesion or aggregation, nor of composition.—The water, he thinks, which surrounds camphor, having no cohesion with it, seems to retire; because, being left to its own force of aggregation, it is drawn by this force on all sides: which causes a void round the camphor.—This appears to us but a lame explanation; and the theories of *Prevost* and *Venturi* are contradicted by the power of wax, which gives out no odoriferous emanations, and contains no volatile oil, to produce the same cavity in a stratum of water of the proper height.

On the Combinations of Metals with Sulphur. By M. VAUQUELIN.—This gentleman distributes the combinations of metals with sulphur into three orders. 1. Metals and sulphur. 2. Metallic oxyds and sulphur. 3. Metallic oxyds, sulphur, and hydrogen. He gives a number of curious observations on the substances referable to these divisions. Whenever, he says, the sum of affinities of the oxygen for the metal, and of the metallic oxyd formed for the sulfuric acid, is greater than those of the metal for the sulphur and the oxygen for the sulphureous acid, the metallic sulphurets are always decomposed; and a metallic sulfate and sulphureous acid are obtained.—In some cases, from the want of one of these conditions, no action takes place among the bodies. Sulfuric acid decompounds martial pyrites: but the muriatic acid cannot decompound it, because the sulphur is not in this case attracted by any body; whereas in the former it is attracted by the sulfuric acid, which it converts into sulfureous acid: for, although many facts concur in shewing that the iron in pyrites is nearly oxydated enough to dissolve in acids, yet it cannot be decomposed without the formation of much sulfureous acid.—If nitrous acid easily decompounds pyrites, it is not by an attraction for iron, on the part of the nitrous acid, greater than that of muriatic acid: it is by giving more oxygen to the iron, which greatly diminishes its attraction for sulphur. Marine acid completely decompounds sulfuret of iron without oxygen: but here three forces act at once,—the attraction of the iron for the oxygen of the water,—of the sulphur for its hydrogen,—and of the metallic oxyd, which is formed, for muriatic acid.

Similar observations on sulfurets of lead, zinc, and quicksilver, occur. The bright red colour of cinnabar is said to be owing to a large proportion of oxygen.

On a new Electrometer. By M. CADET.—This ingenious contrivance could scarcely be made intelligible without the illustrative figures.

A Letter from M. KLAPROTH *to* M. *Vauquelin* mentions that the new earth (yttria) forms the link attaching the simple earths to the metallic oxyds. The red colour of the crystals of acetite and sulfate of yttria, and its precipitation by the *tannia* as well as by the Prussian alkali, are indications of this intermediate state.

Note on the Presence of Soda in the Crysolite of Greenland. By M. VAUQUELIN.—The discovery announced in this title is owing to M. *Klaproth*, and is confirmed by M. VAUQUELIN. It was so much the more agreeable to its author, as this was the first time that soda was ever discovered in nature in an earthy combination.

Prof. WURZER announces that crystallized nitrate of silver detonates (or rather decrepitates) when thrown into a mixed solution of acetite, muriate, and sulfate of soda. The fact was accidentally explained, and no illustrative details are added.

M. BADOLLIER proposes to obtain acetic acid, by distilling equal parts of sulfate of copper and acetite of lead: the acid thus produced costs only a fourth of that which is formed from acetite of copper.

M. HEETH writes that *Hahnemann*'s new alkali is only refined borax! (See our last Appendix, p. 536.)

Account of a Treatise on Vinegar. By M. PARMENTIER.—This treatise comprehends the manufacture of vinegar, and also its œconomical and pharmaceutical uses.

New Experiments on the Galvanic Fluid. By M. ROBERTSON. These experiments, after those which have been published in this country, will appear very insignificant.

Analysis of the White Silvery Chlorite. By M. VAUQUELIN.—Eight parts of potash *per cwt.* were detected in this chlorite; whence the writer takes occasion to observe that white chlorite formed of leaves, soft to the touch, does not resemble the green chlorite, crystallized in prisms. The latter contains magnesia, but no potash.

Experiments relative to the Action of sulfurated Hydrogen on Iron. By the Same.—It was indicated, in the last volume of the

the Manchester Transactions, that muriatic acid is formed by this process; and the experiments in the present Memoir have that opinion in view. No trace of iron, however, could be detected in the solution of sulfurated hydrogen, after iron had been digested in it a sufficient length of time. A casual remark by M. *Berthollet*, concerning the formation of muriatic acid in iron filings, may possibly account for the mistake; unless it may be imputed to a common source of error among persons not sufficiently versed in the operations in chemistry; viz. impurity of the materials employed.

M. ACHARD announces that compressed air supports animal life longer than air of ordinary density. Seeds also germinate in it more quickly.

Memoir on Cements. By M. GUYTON.—The author has endeavoured to state, in this Memoir, the principal points ascertained by different inquirers on this interesting subject, with some facts peculiar to himself.—The late M. *Loriot* prescribed the addition of $\frac{1}{4}$ of pounded lime to ordinary mortar, as essential for obtaining a cement equal to that of the Romans.—The present writer proposed to save the workmen from the laborious and dangerous operation of pounding, by slaking and re-calcining the lime; which process, he informs us, has several times been repeated on a large scale with complete success. It attains the two objects of producing a *very fine powder*, and *fresh lime*.—M. GUYTON also observes that, 18 years ago, in an aqueduct, he employed lime slaked according to *Lafaye*'s process; and that it acquired a considerable hardness, though under ground. M. *Lafaye* breaks his lime into pieces about the size of an egg, throws them into panniers, and dips these in water till it begins to bubble; he then withdraws the panniers, and lets them drain.—Thus the lime is slaked without superfluous water.

Lime, having the property of hardening under water, has been found to contain manganese. If the lime-stone has also a considerable proportion of silex and alumine, it constitutes a kind of natural mortar, which admits but a small addition of sand or rubble.

This chemist proposes to mix 4 parts of grey clay, and 6 of manganese, with 90 of pounded lime-stone; to calcine this mixture; and to form it into a paste with 60 parts of silex. A ball of such mortar, thrown immediately into water, hardened; and has in three years acquired a specific gravity of 2,231.—White or sparry iron ore will make a good cement of this species.

As a substitute for puzzolane for building under water, M. GUYTON had calcined basaltes, reduced to rubble, compared

in

in the cones of Cherbourg with puzzolane; and it was found nearly as good.—Ashes, of that variety of pit-coal which cakes, and leaves rather a scoria than ashes, did not answer so well: but it would probably exceed the puzzolane cement, if it were to harden before it came into contact with water.

An observation of M. MONGE, respecting the mortar in the ruins of the temple of Augustus at *Cesarea Stratonis*, is added to this paper. The stone of the building was decayed to a great depth, but the mortar projected.—M. MONGE saw casts of reliefs in an excellent taste in the mortar; the reliefs being entirely destroyed; and he tried in vain to detach a piece. The mortar was of a very fine and equal grain, and appeared to be composed of fine sand and very little lime, well mixed.

Abstract by M. Vauquelin of a Memoir on the Manufacture of Acetite of Lead. By M. PONTIER.—The French preparation of this salt, which is more esteemed by dyers than the English and Dutch preparations, (in which they employ vinegar made from beer,) is described with great precision in this paper; and several improvements, some of which depend on local circumstances, are proposed.

Experiments with Volta's Pile. By M. DESORMES.—These experiments are conducted with a philosophical spirit. The most curious part of them, however, relates to effects obtained by trituration and heat. M. *Vauquelin* had observed that quartz, rubbed in an agate mortar, made syrup of violets green. The present author verified this result, as well with quartz as with sulphur and amber triturated; and not only the presence of ammonia but of muriatic acid was detected. The mere heating of water also gave extraordinary results. Distilled water, which stood the test of every re-agent as perfectly pure, was put into a pelican, washed with the most scrupulous attention, and the vessel was then placed on a sand bath. The vapour was strong enough to lift the glass stopple: but, a crack taking place at the top of the apparatus, it was necessary to suspend the operation; and this water, which, taken out of the pelican before boiling, remained clear with solution of silver, now became turbid with it.—The experiment was repeated in a retort and matrass well washed. The last drops of the first distillation produced a slight turbid appearance: but, after the fourth distillation, traces of muriatic acid were manifestly seen in the last residuum.

In a Papin's digester, this experiment was repeated at least ten times, with a similar result. Green oxyd of copper being first put into the digester, and exposed to a heat capable of merely making the water boil, the oxyd passed in a few minutes to a deep

deep brown colour; and in this state, pot-ash and lime indicated the presence of ammonia.

The quantity of acid obtained in this manner is so small, that the author says he should have laid no stress on it but for the constancy of the result; and for the experiments with *Volta*'s pile, in which acid and alkali are manifestly formed, and in which it is certain that the latter is ammonia, while the acid seems to be the muriatic. Now, in these experiments, we employ only pure water, wire of platina, or, what is better, iron and copper-wire. It is therefore exceedingly probable, not to say certain, that when we find an acid and alkali in pure water, exposed simply to heat, the alkali and acid will have been formed. These two experiments corroborate each other.

It has been objected to the author, as he informs us, that the nascent oxyd of platina may act on the syrup of violets. Hence, to avoid the contact of these two substances, he introduced the wires into a curved syphon, in such a manner that the syrup of violets communicated with the platina only through the medium of distilled water. The syrup, however, turned red and green as usual, though more slowly.

When such experiments shall have been so repeated, that no suspicion shall remain of the communication of the acid and alkali ready formed from the containing or contiguous bodies, they will serve as the origin of a new and more subtle chemistry; in which ethereal fluids, as they were styled by *Bergman*, will make the principal figure by their agency, if not by their union with more palpable matter. We may expect, at least, to see the disputes relating to the existence of these fluids brought to an end; or, rather, philosophers agreeing in their language on these subjects. The changes which the new mode of operating will induce in the bodies, whose qualities have been most studied, will be interesting to the philosopher, and in some instances (no doubt) useful to the artist. We cannot, therefore, but look forwards, with the most pleasing satisfaction, to '*those labours of the ingenious in different parts of the world*,' of which we shall from time to time be called to render an account.

Bed...s.

ART. VIII. *République fondée sur la Nature Physique & Morale de l'Homme*; *i. e.* A Republic founded on the Physical and Moral Nature of Man. By WILLIAM LE FEBURE. 8vo. pp. 260. Frankfort.

No moment of revolutionary effervescence has produced a more visionary publication than the present. It professes to contain the plan of a republican system, which appears to us

us to be far more wild than any of which the world has yet heard. Set by its side, the most exceptionable among the constitutions contained in the pigeon-holes of the Abbé *Sieyes* would appear sober and practical.

An author who avows himself a disciple of *Babœuf*,—who feels more consolation in the atheistic system than in its contrary,—who finds in the known properties of matter all that is requisite for the formation of man,—who sees the causes of all his powers and faculties in the operation of the material elements, in the principles of affinity and crystallization,—who excludes *meum* and *tuum* from his republic,—who will have children belong not to their parents but to the state,—who will have no family names,—and who assigns to women an equal share in the government with men,—cannot expect that we should consider the details of his plan. If any of our readers derive pleasure from contemplating effusions of the cast of those before us, we must refer them to the work itself. Mixed with the greatest extravagancies, they will find occasional displays of ingenuity, and no contemptible specimens of declamatory eloquenec.

The rich, whom the author supposes vehemently to attack his system, are thus addressed:

'Men of wealth! what is the end of your aims? Abundance, all that can administer to your wants, pleasures, and tranquil enjoyment. Have you this enjoyment? Do you partake of these calm pleasures? All that surrounds you, all that approaches you, conspires against your treasures. Your guests are parasites; your friends are flatterers; the caresses of your spouses are interested; you purchase the persons of your mistresses, but possess not their hearts; your children desire your deaths; your domestics hate your wealth, as being that power which enslaves them; a thousand devices are framed to rob you; the dread of events torments you day and night; you live not, and you know not how to die.'

After having pursued at some length this strain of invective against the rich, the writer describes the situation of the subjects of the political *regime* which he recommends. The labour, we are told, in which they engage, is not imposed on them by the calls of hunger; it is not that to which wretchedness rouses at the dawn of day: it is a want of nature, which engenders the sweets of repose.

'*Our* tables (the author says,) display not the arts of Lucullus. Our exercises provoke appetite. Appetite seasons food; and if our food be less choice than that of the voluptuary, it is not less savoury, nor the less wholesome. We are strangers to the cravings of hunger, and the pains of satiety.

'Our garments shine not forth in Asiatic splendour: but the finish of our manufactories gives them substantial lustre, unlike the tinsel

tinsel which is emblematical of the vanity which it feeds. Our women, studying nature in their attire, while they neglect not art, appear to better advantage; beauty here has not to curse fortune; nor to force her by illicit means.

'Love! Love, the desire of reproduction, the charm of life, the spring of all our actions, is never sacrificed at the shrine of avarice. With us it is pure like the nature which gives it birth; and free like desire, the consummation of the happiness of the sexes. Each citizen lives his life over again in that of the children of the state. Vivified by the same air, formed of the same elements, educated in the same principles, equally dear to all, our commonwealth seems but one great family. Filial piety every where acquits itself of the debt which it owes to paternal love. Respect, deference, and obedience, grow as age advances; and the old people find, in the attentions and services paid to them by the young, a compensation for the days that are past. Authority and obedience thus alternating, jealousy, envy, and shame, find no place.

'Our death, like our life, is calm and easy. As we live free from prejudice, we die without pusillanimity. Respect attends the remains of useful men.'

Had the author adopted more sober principles, and steered clear of pernicious errors, his talents are such as might have benefited mankind, and procured consideration for himself.

Jo.

ART. IX. M. DE LA HARPE's *Lycæum, or Course of Lectures on Antient and Modern Literature.*

[Article continued from the last Appendix.]

Vol. II. Book I. *On Poetry.* Chap. VI. *Of the Antient Comedy.* Sect. I. *Of the Greek Comedy.*

M. DE LA HARPE begins this lecture by reminding his audience of the three different æras in the Greek Comedy. The first, invented at an early period of civilization, was personal, coarse, and licentious; and indeed this species of drama, which is likewise called *the Old Comedy*, was little more than satire in dialogue.—As the Lycæum was established in France previously to the revolution, we may suppose that the author's reflection on this kind of exhibition was written before the reign of terror. It is something like liberty, however, that it is now allowed to be printed at Paris.

'In this first period of the comic drama, (says the lecturer,) persons of the highest and most respectable class were shamefully named, and represented on the stage, for the entertainment of the public. This sort of drama could only be tolerated in an unbridled democracy, such as the Athenian. Nothing but an unprincipled mob, without decorum or education, could publicly protect and encourage abuse and calumny; having nothing to fear, or to interrupt the malignant

malignant pleasure which such outrageous treatment of those whom they hated and envied afforded them. This is a kind of vengeance which they gladly exercise on all who are above themselves; for civil equality, which extends only to the equality of natural rights, can never destroy moral, social, and physical inequalities established by nature herself; and in social order nothing can possibly make a rogue equal to an honest man, or set a fool on a level with a wise man.

'At length the eyes of the magistrates were opened, and this scandalous drama was suppressed by a law, which prohibited the introduction of any person's name on the stage: but authors, unwilling to renounce such an easy and certain mode of gratifying the malignity of the public, represented known persons and adventures under feigned names; and satire lost nothing by this slight disguise. This was the second æra of the comic theatre; and the new species was called *the Middle Comedy:* but this was abolished by new edicts, and the comic dramatists were forbidden to bring on the stage either real persons, or true and known actions. It then became necessary to invent; and it is at this third epoch that the birth of true comedy must be placed. What was antecedent to this period did not merit that title. It is in this species of comedy that Menander distinguished himself, who was the inventor and the model of it in Greece, as Epicharmes was in Sicily. Posterity has consecrated the memory of Menander, but time has destroyed his writings. He is known to us only by the imitations of Terence, who borrowed of him many of the pieces with which he enriched the Roman theatre *.

'Eleven of the fifty-four comedies said to have been written by Aristophanes still remain; and these belong entirely to the first æra, known by the name of *the Old Comedy*. Eupolis, Cratinus, and Aristophanes, were the three most celebrated authors of this kind of drama. Horace bears testimony that their writings were known to the Romans: but none of the productions of the comic writers, except the plays of Aristophanes, (and those only in fragments,) have escaped the general wreck. Nothing is known of the person of Aristophanes, more than that he was not a native of Athens; which circumstance enhances the merit of that Atticism which the antients unanimously allow him: that is to say, the purity and elegance of his diction, which even Plato, the disciple of Socrates, (who was so outrageously treated by Aristophanes,) had pleasure in reading. Besides this merit, which is nearly lost to us, since the graces of familiar conversation are the least sensible of all in a dead language, it is difficult, in reading this author, not to join in opinion with Plutarch; who, in a parallel between Menander and Aristophanes, expresses himself in the following manner:

"Menander had the art of adapting his style to the rank and manners of his several characters, without deviating from comedy, or outraging its true limits. He never lost sight of nature, and the

---

* The English reader will find, in the periodical paper called the *Observer*, all the remaining fragments of Menander, that are generally known, collected and ably translated into our language, by Mr. Cumberland. Rev.

delicacy and flexibility of his expression could not be surpassed. It may be said that it was always equal to itself, yet always varying according to circumstances; like a limpid stream which, running between two unequal and winding banks, assumes all their forms without losing any of its own purity. He wrote like a man of wit, accustomed to keep good company; he is equally calculated for perusal, for representation, to be learned by heart, to please at all times and in all places; and we are not surprised, in reading his productions, that he had the reputation of expressing himself in a more pleasing manner, whether in writing or in conversation, than any other man of his time."

"Such an eulogium must augment our regret for the loss of the writings of this author; and the judgment of Plutarch is confirmed by the reflection that all his characters are precisely those of Terence, who had taken Menander for his model. Plutarch speaks very differently of Aristophanes:

"He outrages nature, and addresses himself more to the populace than to a genteel audience; his style is constantly mixed and unequal, elevated to bombast, familiar even to vulgarity, and buffoonish even to childishness. In him the father is not to be distinguished from the son, the citizen from the peasant, the warrior from the tradesman, nor a god from a menial servant. His impudence can only be supported by low people; his wit is bitter, sharp, and cutting; his pleasantry consists chiefly in a play upon words, gross equivocations, and far-fetched and licentious allusions. In him, subtilty of expression becomes malignant, and simplicity appears stupid; we are more inclined to hiss than to laugh at his raillery, and his gaiety is effrontery; in short, he writes not to please rational and worthy people, but to gratify envy, spite, and debauchery."

Deep scholars perhaps admire Aristophanes on account of the pains which it has cost them to construe him, and antiquaries value him for the picture which he has given of antient manners: but it is certain that such wit as that which he displays would not be admired in any modern composition. P. *Brumoy* thinks that Plutarch's remarks are too severe; and Mr. Cumberland has defended the author of *The Clouds* with true classical zeal,—indeed somewhat at the expence of Socrates and Euripides. M. DE LA HARPE, on the contrary, admits the justice of Plutarch's censures, and not only condemns the want of decency and morality in *The Clouds*, but analyses the comedy of *The Knights*; which is all personal, and filled with low jokes, puns, and allusions totally unintelligible to a modern audience: who would wonder how so ingenious and polished a people as the Athenians could be so much diverted with such ribaldry, as we are told they were. The pieces of Menander, translated and imitated by Terence, have lost so little of their pristine worth, that we still understand and admire them nearly as much as the cotemporaries of those exquisite writers: but the

the present author says, 'Aristophanes paints only individuals, and Terence delineates all mankind.'

The Lycæum lecturer has very ingeniously transported himself to Athens, not as a modern Frenchman, but as an inhabitant of some Greek colony in Asia Minor, during the time of Pericles. He is represented as attending the theatres at the time of the Panathenæan games, when tragedies of Sophocles and Euripides, and comedies of Aristophanes and Eupolis, were represented. He shed abundant tears at the Iphigenia of Euripides, and expected to die with laughing at a comedy of Aristophanes. He translates a scene of *The Knights*, and describes the little effect which it had on his muscles; even aided by all the explanations which he could obtain from a native of Athens, who with great urbanity answered all his questions concerning the personages represented and traduced in this piece. There is some humour, as well as sarcasm, in the simplicity which our author affects in interrogating his obliging neighbour, the Athenian; and we are sorry that room cannot be afforded for this whole conversation at the Athenian theatre, in our *Ark:* but we are obliged to find place in it for nearly as great a variety of productions as were stowed in that of Noah.

M. DE LA HARPE gives a sketch of each of the remaining dramas of Aristophanes, with translated extracts. It is scarcely possible to defend the licentiousness and immorality of this renowned comic writer; greatly to the mortification of all true scholars, and admirers of the Greek language, which never offers so many beauties to their contemplation in any dramatic author, as in some scenes and expressions in his pieces. In those to which we allude, indeed, he manifests himself to have been as able to write tragedy as farcical comedies: particularly in the choruses, of which the poetry is often extremely beautiful.

Sect. II. *Of the Latin Comedy.*

'Accurately speaking, (says the author,) there is no Latin comedy, the Romans having only translated and imitated the Grecian dramas, and never having brought on the stage a single character which was original, nor laid the scene of any one of their plays but in a Grecian city;—and how can comedies be called Roman, in which nothing is Latin but the language?—Ennius, Nævius, Cæcilius, Aquilius, and many other imitators of the Greeks, are not come down to us: but there remain twenty-one pieces of Plautus. Epicharmes, Diphilus, Demophiles, and Philemon, are those from whom he borrowed the most; and if we may judge by his imitations, we shall have no high idea of his models. The comic of Plautus is very defective: he is so confined in his means, and uniform in his manner, that, as in the Italian comedies, we are sure of seeing the same personages in all his plays. A young courtezan; an old man or woman who sells her; and a young man who buys her, employing a rascally

servant to trick his father out of the purchase money: add to these a parasite, a hanger-on of the meanest kind, whose business both at Athens and Rome was to undertake any dirty work for his patron, for the reward of a good dinner; and a swaggering, blustering, cowardly captain, a kind of Bobadil: these are the characters which we always find in Plautus, tiresome in their monotony, and disgusting in their style and dialogue.'

We are then presented with a severe critique on Plautus: but this dramatist was in high favour in his day, and preserved it even to the time of Augustus. Cicero, Varro, and Quintilian, praise him, though Terence had written; and he was admired for knowing the genius of his language, even before that language had attained perfection. Horace, however, whose taste and judgment are so unerring, says that his numbers and coarse jokes were applauded to a degree of folly:

> " *At nostri proavi Plautinos et numeros et*
> *Laudavere sales; nimium patienter utrumque,*
> *Ne dicam stultè, mirat.*"

Nevertheless, he is here allowed to have had a fund of humour in some situations, and gaiety in others; and to have furnished *Moliere* with the characters of the *Miser*, *Amphytrion*, and *Scapin*.

Terence, the lecturer observes, has not one of the defects of Plautus, except the constant uniformity of subject; and even this he has in some measure avoided. As no intrigue with a free woman was admitted on the Roman stage, he has contrived to avoid giving his young men prostitutes for mistresses, by making the young female slaves, who are purchased for courtezans, prove to be the daughters of persons of good family, who had been stolen from their parents in infancy, and sold to dealers in slaves; so that a marriage generally terminates the piece. No buffoonery, nor licentiousness, nor gross language, is to be found in Terence. He is the only one of all the antient writers of comedy now remaining, who has supported a conversation becoming well-educated and well-bred people; and who has expressed the language of the passions in the true tone of nature. His morality is sound and instructive, his pleasantry is in good taste, and his dialogue is clear, natural, accurate, and elegant. All the laws of the drama are observed in his pieces; and he is deficient only in force and variety of plot, in the interest of his subjects, and in the comic of his characters.

After this criticism, we have an analysis of all the compositions of Terence; and the French plays are specified which have been translated from him, or written on the model of his dramas.

Chap. VII. *On the Lyric Poetry of the Antients.*

Sect. I. *On the Lyric of the Greeks.*—It is agreed on all sides that the poem called an ode by the antients was sung; and the word itself implies a song. After a prefatory complaint of the depredations of time on the arts, sciences, and customs of the antients, and of the little that we know of the many refinements which were highly prized and extolled by them; (among which, their music, and the kind of melody to which their odes were sung, should have been particularly mentioned;) M. DE LA HARPE says: 'All that I propose on this subject is to give an account of the most essential differences which I have observed in the odes or songs of the antients, and in the verses which we call odes, which are neither sung, nor in general read.'

The three principal heroes of this section are Orpheus, Pindar, and Anacreon. 'An ode seems to have more the appearance of sudden inspiration and momentary effusion, not generated by design or meditation, than any other species of poetry. A constant enthusiasm runs through the odes of Pindar, excited by the victories of his friends at the several games of Greece.

Linus is supposed to have invented rhythm and melody. He was the master of Orpheus, who surpassed him in renown by having applied music and poetry to the religious ceremonies which he borrowed from the Egyptians. He first instituted the feasts of Bacchus and the Eleusinian mysteries, in imitation of those of Isis and Osyris; and hence they were denominated *Orphics*. We have still some fragments of the hymns which were sung in the performance of these rites, and of which he was most certainly the author. Suidas has preserved one of them, which contains the most exalted and pure ideas of the unity of God, and above all of the attributes of the divine essence, without the least tincture of polytheism.

M. DE LA HARPE presents us with a pleasing translation of part of the first Pythian ode of Pindar, in which he proposes to convey to the hearer and reader of his lectures some idea *de la marche* of the poet: but, if by *march* he means the manner, procedure, measure, or numbers, we can scarcely suppose that his purpose will be answered. The regular quatrain stanza, which he has used, never occurs in the odes of Pindar; which are all divided into strophe, antistrophe, and epode. The ode in question has been imitated by Mr. Gray, in conformity to the original; and by Mr. West in *decades*, or stanzas of ten verses each. This learned gentleman indeed deviated only in one instance from Pindar's own division: he translated his seventh Olympic ode in heroic stanzas, somewhat resembling the structure of verse which M. DE LA HARPE has adopted, but without

without finding a model for any such measures in the original. Mr. Mason and Mr. Gray, from a religious veneration for Grecian authority, have constructed all their odes on the Pindaric plan; and indeed on that of Æschylus, Sophocles, and Euripides, in the choruses of their tragedies.

Poetry has perhaps not only degenerated in modern times, but, from being more common, is less respected and more severely examined than by the antients. With us it is judged by the mind, and by reason; with the Greeks it was an affair of feeling and imagination; and it is easy to conceive how inflexible a judge is intellect, and how favourable are the decisions of the senses. *Marmontel*, in his Epistle to the Poets, has said:

> " To Poetry, by genius drawn from heav'n,
> Pandora's fate and varied pow'rs were given.
> Each lib'ral art bedeck'd her with a charm;
> Painting gave beauteous tints, and colours warm;
> While Eloquence contributes flow'rs of art,
> And burning strokes which penetrate the heart:
> Of Melody she learn'd to tune the whole,
> And wake and guide th' affections of the soul;
> And lastly, Reason, as her faithful friend,
> Wish'd in her airy course her flights t' attend,
> And oft, invisible, she views the maid,
> Follows, and from a distance lends her aid."

Sappho and Anacreon have each a spirited article allotted to them by the lecturer. Anacreon has gained more fame by his pleasures, than innumerable others have derived from their labours. This voluptuous songster had no other ambition than that of love and joy; if he speaks of old age and death, it is but to brave them both. While he resided at Samos, at the court of Polycrates, (who had nothing of the tyrant about him but the name,) this prince made him a present of five talents, equal to 5625l. sterling. Unused to such sums, Anacreon could not enjoy his accustomed repose, from uneasiness at the idea of his wealth; he therefore hastened to restore the five talents; saying to the noble donor, that, if he had so great a charge in his possession, he should never be able to write or sing again.

It is impossible, the lecturer observes, to give the least sketch of Anacreon's manner. An original grace, simplicity, and facility, distinguish his effusions, which can never be imparted by the labour of translation. He composed by inspiration, and we translate by toil.

Sect. II. *Concerning Horace.*—M. DE LA HARPE commences this section with observing that, though Horace is the only

Roman lyric poet who has descended to us, yet the loss, according to Quintilian, is not great: since that excellent critic assures us that the rest were not worth reading. 'On the contrary, he bestows the highest encomiums on Horace; and this praise has been echoed at all times, and by all people.'—Our lecturer, indeed, is never so animated and enthusiatic, as when speaking of Horace; whose works he seems peculiarly to have studied and relished. Much time has been devoted in every learned nation to the productions of this most admirable poet: but the fertility of the subject is so abundant, that the present author, even at a chill and barren period of his life, has proved that much still remained to be said.

'Horace seems at once to unite the merit of Anacreon and Pindar, and to add much to both. He has the enthusiasm and elevation of the Theban bard; he is equally rich in metaphor and imagery: but his flights are a little less violent, his style is rather less obscure, and his diction is more sweet and varied. Pindar, who always chaunted the same themes, was constantly in one key: but Horace modulates into all keys, and is master of them all. When he takes his lyre, and is seized by a poetic spirit, whether he be transported into the council of the gods, or to the ruins of Troy, wafted to the summit of the Alps, or by the side of the fair Glycera, his voice always mounts to the subject which inspires him. He is majestic on Olympus, and alluring with a mistress. It is as easy to him to delineate the soul of Cato or Regulus, as to paint with enchanting sweetness the caresses of Lycinnia, or the coquetry of Pyrrha. As frank a voluptuary as Anacreon, and as faithful an apostle to pleasure, he has more grace than the Greek lyric, with much more wit and philosophy; because he has the imagination of Pindar, with more morality and reflection. If we attend to the sagacity of his ideas, to the precision of his style, to the harmony of his numbers, and to the variety of his subjects; if we recollect that the same man has written satires, full of refined and subtle reasoning and gaiety,—epistles which contain the best lectures on civil society, in verses which engrave themselves on our memory,—and an art of poetry which is the eternal code of good taste; it will be admitted that Horace had the fullest and most polished mind that nature ever took pleasure in forming'

M. DE LA HARPE has translated several odes of Horace, perhaps as well as the French language will allow, and has added several remarks which manifest sound learning and good taste. He has compared the odes of the Roman bard with those of the poet *Rousseau*, and has pointed out several inaccuracies in the latter; even without which, the parallel would be very unfavourable to the French lyric.

Chap. VIII. *Of the Pastoral Poetry and Fables of the Antients.*

Sect. I. *Pastorals.*—Here the pastorals of Theocritus, Virgil, Bion, and Moschus, with the fables of Æsop and Phædrus, are discussed.

discussed. Speaking of pastorals, the lecturer says: 'No species of poetry is held in greater contempt with us than this, nor is any more foreign to our manners and taste: but this is not the fault of the poetry, which like all other kinds is good when well executed, and has its allurements and charms: it arises from our different manner of living, and our ignorance of rustic nature, because the models and delights which a pastoral life can afford are never before our eyes. It is in climates highly favoured by nature, under clear and benign skies, that the shepherds and inhabitants of villages may somewhat resemble those of Theocritus and Virgil.'—The latter part of this remark is still more applicable to us than to the author's countrymen.

Sect. II. *Origin of Fables.*

"Man has a natural propensity to listen to narration. Fable excites his curiosity, and amuses his fancy. It is of the highest antiquity. We find parables in the most antient monuments of every people. It seems as if man had been always afraid of truth, and truth of man. Whoever was the inventor of the apologue; whether timid reason in the mouth of a slave borrowed this disguised language in speaking to his master; or whether the sage invented it to reconcile truth to self-love, the proudest of all masters; the invention is among those which reflect the greatest honour on the human intellect. By this happy artifice, truth, before it presents itself to mankind, keeps their pride undisturbed, and seizes on their imagination."—

After these reflections, (extracted from the *Eloge de la Fontaine,*) and others on the ingenuity and utility of fables,—the different merits of the three principal fabulists, Æsop, Phædrus, and La Fontaine, are considered.

Chap. IX. *Of the Satire of the Antients.*

Sect. I. *Parallel between Horace and Juvenal.*—Here the lecturer presents us with the history of satirical writings; which, among the Greeks, in the hands of Hypponax and Archilochus, were libels; and in those of Horace were excellent moral discourses.—Another pleasing and just *eloge* on Horace is here pronounced:

'No man better knew the language of reason; he did not preach truth, but made it perceptible; he does not command us to be wise, but makes us love wisdom. He knows the dangers incurred by a censor, and dextrously avoids them. He cannot be accused of haughtiness; since in painting the foibles of others he confesses his own.—*Voltaire,* among the moderns, seems to have felt his merits the most powerfully; and it peculiarly belongs to him to appreciate Horace. Hear what he says of him in a charming epistle, one of the best productions of his latter days:

"Thy counsel sage, dear Horace, deign to give,
And teach us how t' enjoy, to write, to live. ——

Though near the tomb, my utmost care shall be
T' obey thy lessons and philosophy;
To laugh at death, and life's short span employ
To read thy works, which bile and gloom destroy:
Works full of grace, and solid sterling sense,
Which, like old wine, a second youth dispense.
With thee, e'en indigence we learn to bear,
And tempting opulence to wisely share;
To live alone, or with our friends to close,
To laugh a little at our foolish foes;
To quit this life with grace, or late or soon,
And laud the gods for granting us the boon."

M. *Dusaulx*, of the Académy *des Inscriptions*, who has published the best translation of Juvenal, in prose, that has yet appeared, has drawn (in his preface) a parallel between this satirist and his precursor, Horace. In this comparison, which occupies 10 or 11 pages, and which has been inserted entire by M. DE LA HARPE, Horace is treated very severely, as a *slave* and *flatterer*:—it is 'an austere piece of eloquence, and worthy of the translator of Juvenal.' All the charges brought against Horace by M. *Dusaulx* are ably, fairly, and satisfactorily answered by the Lecturer.—Though, however, the present author differs widely from M. *Dusaulx* in his opinion of Horace, he is not blind to the merit of Juvenal; of whose writings he thus speaks:

'The beauties dispersed in his works, and which, notwithstanding his defects, have acquired for him well merited reputation, are of a nature to be tasted by men of letters, who are alone capable of overcoming the difficulties of the perusal. He has passages of great force: he is often a declaimer, but sometimes eloquent; often outrageously violent, but sometimes a painter. His verses on Pity are the more remarkable, because in no others has he made use of soft tints. The satire on Nobility is excellent, perhaps the best written of all; and of which *Boileau* has much availed himself. That of the Turbot, famous for its admirable picture of the courtiers of Domitian, has a peculiar merit: it is the only one in which our author laughs at himself. That which turns on Vows has striking passages: but, in general, it consists of common-place, founded on a sophism,' &c.

Sect. II. *Of Persius and Petronius.*

'Gravity of style, severity of morals, much compression, and much good sense, are the particular attributes of Persius: but the excess of these good qualities degenerates into their consequent defects. His stoical gravity renders him dry; and his severity, which nothing can soften, terrifies and lowers the spirits of the reader.'

M. DE LA HARPE does not believe that the fragments, collected at different times under the title of the satire of Petronius, *Petronii satyricon*, is the work of the Consul and favourite of Nero;—by

whom, however, he was afterward condemned to death. Our author says:

'It is very probable that this rhapsody, half prose and half verse in different measures, was the production of some disciple of the rhetorical school, some young man not without talents, who chose this as the most convenient form for uniting his sketches in prose and verse, in describing the bad company which he had kept. He criticizes with much force the declaimers of his time; and indeed his own poetical essay on the civil wars is nothing more than declamation, with a few happy touches. Many of his paintings are truly drawn, but in a common way: easy, and even low. Some fragments of poetry, and the story of the Ephesian Matron, are the best parts of Petronius.'

Sect. III. *Of the Epigram, and of Inscriptions.*—This is a short article, enlivened by a few epigrams, but not by any *bon mot* in prose.

Chapter X. *Of Elegies and Love Verses among the Antients*, is of considerable length, and very interesting; particularly the account of Ovid and his writings. Catullus, Propertius, and Tibullus, belong to this chapter. Of the first elegy of this last charming poet, M. DE LA HARPE has given a translation; in which the ideas of the original are conveyed, but in irregular and unpleasing numbers.

Book II. *On Eloquence.*—Of this book we can give only the table of contents: having been seduced by the subjects of the first half of this volume, and the agreeable manner of treating them, to dwell longer on each than we intended.

'We now (says the Lecturer) pass from Poetry to Eloquence; and objects more serious and important, studies more severe and fuller of reflection, will now supplant the sports of imagination, and the varied illusions of the most captivating of all the arts.—In quitting Poetry for Eloquence, we should conceive ourselves passing from the amusements of youth to the labours of maturity: as Poetry is for pleasure, and Eloquence for business.'

Chap. I. *Analysis of Quintilian's Institutions of an Orator.*

Sect. 1. *General Ideas concerning the first Studies, Manner of Teaching, and Rules of the Art.*

Sect. 2. *Of the Kinds of Eloquence, the Demonstrative, the Deliberative, and the Judicial.*

Sect. 3. *Of Elocution and Metaphors.*

CHAP. II. *Analysis of the Works of Cicero on the Oratorical Art.*

APPENDIX, or *Observations on the two preceding Chapters.*

Chap. III. *Explanation of the different Requisites of an Orator, particularly as applicable to Demosthenes.*

Sect. 1. *Concerning Orators who have preceded Demosthenes; and the Species of his Eloquence.*

Sect. 2. *Of the different Kinds of Oratorical Invention; and particularly of the Manner of reasoning Oratorically, such as Demosthenes used in his Harangue for the Crown.*

Sect. 3. *Application of the same Principles in the Philippic of Demosthenes, intitled the Chersonesus.*

Sect. 4. *Examples of the two most excellent Species of Oratory in the two Orations for the Crown, the one by Eschines, the other by Demosthenes.*

All these subjects are amply treated by the Lycæum lecturer, with learning and ingenuity.—We shall resume our consideration of this work in a future article, having now arrived at the end only of the second volume. 480

ART. X. M. MEUSEL's *Guide to the History of Literature*, &c.

[*Article continued from the last* APPENDIX, *p.* 544.]

FOURTH SECTION, or PERIOD. *From the Irruption of the barbarous Nations to the Crusades—i. e. from* 500 *to* 1100.

GENERAL View of the State of Literature.—During this period, the sciences suffered a considerable decay. The fine taste of Greece was no more, the radiance of philosophy was diminished to a glimmering twilight, history became a dry uninteresting chronicle, and the dark night of superstition at length expanded her sable wing over almost every object of human knowlege. The chief causes of this degeneracy were—the excessive luxury among the great, and the general depravity of the people—the many civil wars—the blind zeal of the Christians against what was termed Pagan lore—the want of a middle rank of citizens—and, lastly, the rise of papal despotism. Yet, even this period could boast of many men of learning, of a certain kind. The 10th century itself, surnamed the *dark* and *iron* age, was not quite so obscure as it has been sometimes represented. See Formann's *Seculum decimum*, printed at Coburg, 1770.

The principal Promoters of Learning were Theodosius ii.; Leo Isaurus; Justinian i.; Charlemagne; Leo iv.; Constantine ix.; the first three Othos; Dieterich king of the Ostrogoths; the Saxon king Aelfred; and Pope Sylvester ii.

The Writers, whose Influence was most general on the state of science, were Austin, the African bishop of Hippo; Boethius; Cassiodorus; Isidore of Hispala; Bede; Alcuin; Rabanus Maurus; John Erigena; Photius; and Michael Psellus.

Schools of Learning.—Those of the Jews, during this period, declined much. The schools of the Pagans gave place to those of the Christians; and these, at last, were chiefly confined to monasteries,

monasteries, where devout ignorance and barbarism prevailed. Ireland and England were, in some degree, exceptions, and exhibited a better mode of instruction than was to be seen in other Christian countries. Theodore, Archbishop of Canterbury, contributed much to this pre-eminence.—The schools of the Arabs were in a more flourishing state, particularly at Damascus and Bagdad, then the centre of Arabic science. The Arab Moors had also schools in Spain, of which the most celebrated was that of Cordova.—In France, the palace of Charlemagne was the chief seminary of learning, under the direction of Alcuin; who also established a school in the Abbey of St. Martin of Tours, (of which city he was bishop,) which became the parent of many others.—In Germany, the principal schools were those of Fulda, Hirshau, Ervey, Paderborn, Triers, Mentz; and, more latterly, those of Utrecht, Bremen, and Cologne.

The common course of studies in all these schools was, *Grammar*, *Logic*, *Rhetoric*, *Music*, *Arithmetic*, *Geometry*, and *Astronomy*. The first three were called *Trivium* or Trifling Studies; the last four *Quadrivium*, or High Studies.

During a great part of this period, Italy was the most barbarous country of Europe; and consequently had few or no schools of any note: nor was Greece in a much better condition until the time of Constantine IX.—The Nestorians had a considerable Greek school at Edessa; which produced several Syriac versions of the Greek authors.

Libraries.—In the first half of the fifth century, 29 public libraries were established at Rome: but the various misfortunes of the state occasioned them to be much neglected. The library founded by Austin, at Hippo, was destroyed by the Vandals before his own death.—The libraries of Constantinople, and those of the Greek monasteries, were either burnt or mangled by Cosroës, and the fury of the Iconoclasts and Iconolaters. The Emperor Basil, and the Comneni, endeavoured to restore them: but the richest library at Contantinople was that of the Patriarch Photius.

Although the Arabs burned the famous library of Alexandria, they found it convenient, in time, to form a new one there; which was gradually enriched with a considerable number of MSS.; and the Khalif Al-Mamun, in the ninth century, erected a library at Bagdad.

In the western world, the chief collections of books were in the Abbey of St. Germain at Paris, at Fulda, at Clugny, and at York.

State of Philology.—The more Hebrew philology was neglected by Christians, the more it was cultivated by Jews. During this

this period, several works were translated into Hebrew from the Arabic. The Babylonish Talmud and the Masora were completed. The text of the Hebrew Scriptures was corrected by Ben-Ascher and Ben-Naphtali; and Nathan Ben-Jechiel, in the beginning of the 11th century, wrote a Lexicon of the words in both Talmuds. Saadias Hagaon translated a part of the O. T. into Arabic; and R. Judah Chiug wrote a Grammar and Dictionary.—The principal Greek philologists were Philoponus, Photius, Suidas, Stobæus, and the author of the *Etymologicon*, which appears to have been compiled about the end of the 10th century.—The Latin Grammarians were Macrobius, Martianus, Priscian, and Papias: but the Latin language fell daily into disuse, and made way for the Italian, Spanish, and other sister dialects.

Of all the modern languages of Europe, the German retains most of its original structure. It became at an early period a written language, and was the parent of the Swedish, Danish, and partly of our English.—A good history of the German tongue was given by Adelung, at Leipsig, in 1781.

The Arabic language was greatly cultivated during this period; and an excellent Lexicon of it was composed about the year 933 by Abu-beker Ibn-Diraid in three folio volumes.—Another Lexicographer of note was Abu-Nasri-Ben Hamed; whose Dictionary *Scheid* proposed to publish some years ago, but we have not heard that he executed his design.

State of Historical Knowlege.—There were few good historians during this long period. Indeed, philosophical taste, sound criticism, and all rational judgment, had generally disappeared: credulous bigotry supplied their place, and infected almost every historical composition: all learning, such as it was, the monks monopolized; and legends and pious romances were the fruits of their labours.

The best Greek historians of these days were Zosimus, Zonaras, Nicetas Choniates, Nicephorus Gregoras, Chalcondylas, Syncellus, Theophanes, Leo Grammaticus, Cedrenus, Glycas, Constantine Manasses, Agathias, Theophylact, Genesius, Constantine Porphyrogenetta, Anna Comnena, Cinnamus, George Acropolita, Pachymer, Codinus, Ducas, and Procopius. These are called the Byzantine writers; of whom the last edition is that of Venice in 28 vols. folio, 1729, &c.—The historians of Italy were Aurelius Cassiodorus, Epiphanis Scholasticus, Jordanus, (not to be confounded with Jornandes,) Paullus Warnfridi, Landulphus Sagax, Luitprandus, and Athanasius Bibliothecarius; a splendid edition of whose *Vitæ Pontificum Romanorum* was published at Rome by Blanchini in 4 vols. folio, 1735. The other writers are found in *Muratori's* collection

collection.—Spain, during this period, produced several historians, the principal of whom were Paulus Orosius, whose work was translated into Saxon by king Alfred; Isidore of Carthagena, whose *Origines etymologiarum* may be considered as a sort of historical Encyclopædia; another Isidore *, whose *Chronicon* was published by Schelstrate; and Ildephonsus, Bishop of Toledo.—In France we find Gregory of Tours, Fredegarius, and the celebrated Hincmar.—In Germany, Eginhard, Rheginus, Witikind, Dithmar, Hermann, Lambert, Sigebert, and Marianus Scotus; who, though a native of Ireland, passed the greater part of his life as a monk at Cologne, Wurtzburg, Fulda, and Mentz.—England had no historian of note, except Bede, whose history was published with his other works at Cologne in 1688; and alone, with Alfred's Saxon version, by Smith, at Cambridge, in 1722.

Moses Choronensis wrote the history of Armenia; the last edition of which (unnoticed by M. MEUSEL) was lately published in Germany with a Latin version. The Arabs, during this period, had some considerable historians. The chief of those whose works have been published are Ibn-Omar Alwakedi—Abu-Muhamed-Abdallah Adainwari,—Abu-Gaphar Ibn-Gorai Athabari,—Eutychius, or Said-Ibn-Batrik.

In Chronology, the most conspicuous were Cassiodorus and Dionysius Exiguus, the inventor of the Paschal cycle.

Geographists and Chorographists: Cosmus of Egypt,—and Stephanus of Byzantium.

The Mathematical Sciences flourished chiefly among the Arabs; who, taking the antient Greeks for their guides, became in turn the teachers of Europe. Their principal study was astronomy, which was greatly encouraged by the Chalifs; and at Bagdad was an astronomical academy, furnished with tables, charts, and instruments.—The principal authors were Messalah, who wrote on the Astrolabe,—Abu-Aaashar, who composed astronomical tables,—Thabet-Ben-Korrah, who translated Euclid's Elements,—Al-Batani, called the Arabic Ptolemy, who observed the obliquity of the Ecliptic,—Geber, from whom *Algebra* is by some supposed to derive its name †,—and Arzachel of Toledo, author of the *Toletan Tables*. In the Chaliphat of Al-Mamun, three brothers, sons of Musa Ben-Shaker, were notable Geometricians.

From the Arabs, the Persians seem to have borrowed a part of the mathematical sciences.—The Chinese boast of their antient knowlege of astronomy, but it falls short of that of

* If he be not the same. *R.*

† We much doubt this etymology. *R.*

the

the Arabs.—Of the Indian astronomy, M. Meusel says little; and indeed he had not much to say. Our oriental scholars have made us better acquainted with it.—In Greece, mathematics were not much cultivated; religious disputation swallowed up every thing.—Leo VI., however, founded a mathematical school at Constantinople. Eutocius of Ascalon wrote a comment on some works of Archimedes, and of Apollonius Pergæus. Hiero gave a treatise on geometry, inserted in *Montfaucon's Analecta Græca*; and Psellus wrote on the four branches of mathematics, published by Xylander at Basil in 1556.—In the west, this science was strangely neglected. In Italy, Cassiodorus and Boethius only are worthy to be named.—In France, the monk Gerbert, afterward Pope Sylvester II. was undoubtedly one of the most learned men of his time, and excelled in mathematical and mechanical knowlege.—In Germany, mathematics, as well as every other branch of learning, owes most to Rabanus Maurus *. Next to him we find Adelbold, Bishop of Utrecht; Hermannus Contractus; and Wilhelm, Abbot of Hirshaw; who all wrote some tracts on the mathematical sciences.

On Military tactics, and the art of war, the names of Callinicus, Hero, Mauritius, and Constantine vii. appear in M. Meusel's list: but they did little more than borrow from Polybius and Arrian.

State of Philosophy.—Any progress or improvement in this science is not to be expected: even what was good and useful in the preceding period was deteriorated in this: the prevailing dialectic was a medley of logic and metaphysics, so confusedly blended, that no clear intelligible consequences could be extracted from it; and this species of logic had a wonderful influence on every other branch of philosophy.

In Greece, the new Platonism was attempted to be made subservient to the cause of Christianity; or rather Christianity was compelled to wear a Platonic dress. The most celebrated Platonist of this period was Proclus; who grasped at all the knowlege of his age, and acquired a great share of it. His writings were numerous; some of which have never been published. His life was written by Marinus, his scholar and successor in the school of Athens.—Their cotemporary, Hierocles, wrote a good commentary on the *Golden verses* of

* We are sorry to learn that a *new edition* of this author, planned some years ago by the German Benedictines, has been abandoned.—There are several MSS. of his works in England, which might enable a judicious editor to give a much better copy than that which we have, printed at Cologne, in 1627. *R.*

Pythagoras.—Æneas of Gaza, a scholar of the former, wrote a work on the immortality of the soul; published by Barthius. —Simplicius, a true eclectic, wished to unite all sects of philosophers. His commentary on some of Aristotle's works was published at Venice, in Greek only, in 1526.—Philoponus of Alexandria attempted to reconcile the peripatetic philosophy with Christianity, which led him to Tritheism.—Michael Psellus was an historian, mathematician, orator, physician, and philosopher. Above 20 of his works have been published at Venice, or Paris, between the years 1532 and 1624.

In the west, philosophy consisted chiefly of the follies of an extravagant dialectic, and the labyrinths of a subtile metaphysic. Little attention was paid to practical philosophy.—Boethius is at the head of the Italian philosophers. He had studied at Athens under Proclus, and translated into Latin some of the best works of antient Greece. He was certainly the most learned man of his day, and may be called *the last of the Romans.* His book *De consolatione philosophiæ* has been often printed; and all his works were published at Basil in 1570. A good life of this philosopher, with an analysis of his works, by the Abbé *Gervaise*, appeared at Paris in 1715 in 5 vols. 12mo.—Lanfranc, and Anselm, are ranked by M. MEUSEL among the philosophers of this period: but they appertain rather to the theological class. The works of the former were published by Dacherius in 1648; those of the latter by Gerberon in 1721; both at Paris.

In Spain, Martin, Archbishop of Braga, following the footsteps of Seneca, wrote several tracts of practical philosophy; which were published at Basil, in 1562. Isidore introduced into his *Etymologies* many logical, moral, and physical observations.—In France, Claudianus, Ecdicius, Mamertus, and Gerbert, were the only philosophers of note. The former was a disciple of Aristotle, but not a blind follower. His book *De Statu Animæ* was published by Barthius in 1655. Gerbert, afterward Sylvester II., was one of the first writers of his age. His letters are replete with philosophical observations, which may be read in *Du Chène*; and his book *De Rationali et Ratione* may be found in *Pezius*'s *Thesaurus Anecdotum.*—In Germany, Alcuin alone is a host. He was a native of York, but passed the greater part of his life in France or Germany, in which he founded several schools. He was versed in Latin, Greek, and even Hebrew, and was perhaps the most learned man of the 8th century. His works were published at Paris in 1617: but a more correct and complete edition was given by Frobenius, Prince Abbot of St. Emeramus, at Ratisbon, in 4 vols. fol.

fol. 1777*.—In England, the writings of Lanfranc and Anselm had a great influence on every science, and consequently on philosophy. John Scot was an Irishman, and of considerable reputation as a philosopher. His work *De Divisione Naturæ* was published by Gale, at Oxford, in 1681.

State of the Belles Lettres.—It is strange that, in this period, genuine *Poesy* is chiefly found among the Arabs: not that either Greece or Italy was without poets: but the true poetical taste had vanished. We now wonder that such compositions as the *Rophaline* and *Leonine* verses (the produce of those ages) could be considered as prodigies of wit.—The principal Greek poets were Nonnus, Coluthus, Tryphiodorus, and Q. Calaber; the best Greek poet of this period. His *Paralipomena* were published by *Paw* in 1734.—The poets of Italy were Boethius, Ennodius, Fortunatus, and the anonymous author of the *Expedition of Attila.*—Spain had its Prudentius; France, its Numatianus, Apollinaris, and Drepanius Florus.—Germany possessed Walafrid Strabo, and Rosweida, a nun of Gandersheim, who wrote in prose six *spiritual comedies*, and a number of Leonine hexameters. They were published at Wittemberg in 1707.—Some vernacular poets appeared in Germany during this period: the principal of whom was Ottfried.—Cœlius Sedulius appears to have been an Irishman. His work *Mirabilium divinorum* is no contemptible performance. Indeed, he was the most elegant of the Christian poets.

The poets in Arabia were numerous. We shall only mention Ali-ben-Ali Taleb, Abubeker-Muhamed, Motanabi, and Abul-Olah. Several of their pieces have been published by *Golius*, *Scheid*, and *Reiske.*

The principal Greek orators of this period were Synesius, whose works were published by Petau in 1612., and often afterward; Theophylactus Simocatta; and the Emperor Leo VI.—In Italy, Peter Damian, Bishop of Ostia and a Cardinal, born in 1007, was the best Christian orator of his age, and indeed of this whole period. His style is superior to that of all his contemporaries, and his eloquence has sometimes irresistible charms. His works have been often edited.—In France, the letters of Servatus Lupus, published by Baluze in 1710, are not ineloquent; nor the Epistles of Felbert, published at Paris in 1608.—In Germany, M. MEUSEL finds only some scantlings of eloquence in the works of Witekend, Lambert, and Bruno.—Among the Arabs, the *Conversations of Hareri* are generally admired; and it is to be regretted that they have never been all published.

* This edition is scarcely known in England. *R.*

Statistics.—The Emperor Basil's *Liber regius de imperio pii et justè administrando*, inscribed to his son and successor Leo, was published with a Latin version by *Dravsfeld* at Göttingen in 1642, and may also be found in *Banduri's Imperium Orientale*, Tom. i.—The *Geoponics* of Vindonius Anatolius were first published by Needham, but were corrected by MSS. and republished by *Niclas* at Leipsig in 4 vols. 8vo. 1781.

State of Physical (not *medicinal*) *Knowlege.*—Here is a strange blank indeed. The only works quoted by M. MEUSEL are Agobard's Tract *De grandine et tonitru*, edited by Baluze in 1666.; a work on Alchemy by Geber, a Latin translation of which, from the Arabic, is to be found in *Casiri's Bibliotheca*, vol. i.; and Stephanus's *Actiones de divina et sancta arte chrysopoeide*, published at Padua in Latin, 1573. The first *Section* has been latterly published in Greek and Latin, with notes, by *Grunner*, at Jena, in 1777.

State of Medical Knowlege.—Superstition seized on this branch of science, as well as on religion. Even the most skilful Greek physicians were not free from this defect; the most eminent writers were generally mere compilers; and of these the Arabs were the best. The science passed gradually into the hands of Monks, Abbots, and even Bishops.

One of the most renowned physicians, of the school of Alexandria, was Oribasus the professed follower of Zeno. He was appointed Questor by the Emperor Julian, and at his desire made a compilation from the medical works of former ages, in 40 books; and a synopsis in 9 books. His works were published in Latin by Rosarius, at Basil, in 1557.—About the same time, lived Nemesius, first Bishop of Emessa; who wrote in Greek a work *on the Nature of Man;* published at Oxford in 1671.—In the middle of the 6th century, Aëtius of Mesopotamia made a collection similar to that of Oribasus; of which the last and best edition is that of Franz, at Leipsig, in 1777.—Soon after him, lived Alexander Trallensis; who thought for himself, and ranks as the best writer after Galen. He wrote 12 books on the knowlege and cure of diseases; published in Haller's *Principes Medici*, at Lausanne, in 1772.—Paul of Ægina has left a compendium of medical science in 7 books, published at Basil, in 1538; and since at Göttingen, in 1768. The other Greek physicians of this time are, in M. MEUSEL's estimation, scarcely worthy of notice.

In Italy, towards the latter part of this period, the school of Salerno was established, and soon became a renowned seat of medical knowlege. The work called *Medecina Salernitana*, or *Regimen Sanitatis*, in Leonine rhimes, is well known. The

last

last edition is that of Ackermann in 8vo. in 1790, with a history of the Salernian school.

Among the Arabs, physic was much cultivated during this period. The greater number of their physicians were Nestorian Christians; and some of them were Christian priests. M. MEUSEL gives a list of their names; which our readers will, perhaps, thank us for passing over:—but we must not omit Avicenna, whose Arabic name is Abu-Æli-Kosani-Ebn-Abdallah-Ebn-Sina. He was born at Affshana in 1036, and was a mathematician and philosopher, as well as an excellent physician—for those days. His works were printed in Arabic and Latin, at Rome, in 1593.

State of Jurisprudence.—*The Theodosian Code* was the production of this period: the last and best edition of which is that of Dan. Ritter, at Leipsig in 1736—1745.—The *Novellæ Leges* was published at Leipsig in 1745, but more amply at Faventia in 1766 and at Rome in 1767. About 100 years afterward, was compiled the *Codex Justinianus*; of which M. MEUSEL gives a particular account. The latest edition of the *Corpus juris civilis* is that of Leipsig, 1740.

The first *Syntagma* of Canon law was composed by *John* the scholastic, a priest of Antioch in the sixth century. He is also the author of the *Nomo-canonon*. Both were published at Paris, in *Justelle*'s *Bibliotheca juris canonici*, tom. ii. In the ninth century, the celebrated Photius compiled his *Syntagma Canonum*, and his *Nomo-canonon*. The former has not been published: but the latter was given with a Latin version and Balsemon's Commentary, by *Justelle*, at Paris, 1615.—In the west, *Dionysius Exiguus* compiled his *Codex Canonum* in the beginning of the sixth century, published by *Justelle* in 1628. Cresconius, an African bishop, towards the end of the seventh century, wrote a work called *Concordia Canonum*, and a *Breviarium*; the former of which may be seen in *Justelle*, the latter in *Meermann*'s *Thesaurus*, tom. i.—The collection of Dionysius was improved by *Isidore* of Seville, and appropriated to the discipline of Spain.

About the year 612, were fabricated the false *Decretals* of *Isidore Mercator*; which so much contributed to destroy the more antient discipline of the Christian churches, and to erect the wondrous empire of papal power.

The author mentions also the *Breviarium Alaricanum*, the *Leges Longobardicæ*, the *Leges Anglo-saxonicæ*, and the *Capitularies* of Charlemagne, newly republished by *Du Chiniac* in two vols. folio, 1780.

State of Theology.—The corruption of philosophy, the decay of taste, and a general superstition, had a combined and power-

ful influence over Christian theology. Articles of faith were multiplied, and circumstantially defined, but contributed neither to a more rational belief nor to a more holy life. Religious quarrels became every year more numerous and acrimonious; and alternate persecutions and proscriptions ultimately decided the contest.—The chief dogmatists of the fifth and sixth centuries propagated their doctrines according to the Platonic philosophy, as adopted and applied by Origen.—The work of Pseudo-Dionysius, who lived in the fifth century, introduced a mystical system, which has ever since more or less prevailed in the Christian church: especially after that composition became known in the West in the ninth century. The best edition of this work, with the *Scholia* of Maximus, was published by *Corderius*, at Antwerp, in 1634.

John Damascene, in early life the servant of a Calif, and afterward a monk, composed the first system of *Scholastic Divinity* in the beginning of the eighth century; which he called *An accurate Exposition of Orthodox Faith.* An elegant edition of it was published by *Lequien* in 2 vols. fol. at Paris, 1712.—A similar system was composed by Anselm, Archbishop of Canterbury.

Hermeneutics, both in the East and West, were very negligently and aukwardly treated. The Hebrew was totally unknown, and even the Greek but little studied in the West.—The allegorical method of Origen was generally followed: but Theodorus of Mopsuesté, and his disciple Theodoret, are exceptions. The works of the latter contain many good interpretations of a great part of the O. T. as well as of the New. His works were published by *Sirmond* in 5 vols. fol. in 1642: but a more commodious edition was given by *Schulze* and *Noesselt* at Leipsig, in 5 vols. large 8vo. in 1769-1772 *.—We may rank among the Scripture interpreters, also, Isiodore of Pelusium, Euthalius, Photius, Theophylact, (of whose works a new edition was published at Venice in 4 vols. fol. 1754-1763,) and Euthymius Zygadenus, a monk of Constantinople, about the year 1118, who wrote a commentary on the four Gospels, translated by *Hentenius*, and published with remarks by *Matthei* at Leipsig, 3 vols. 8vo. in 1792; a work of merit, which deserves to be read.

Of Latin interpreters, during this period, the most notable were Eucherius of Lyons, whose commentary on Genesis and Kings was published by *Schott* in the sixth vol. of the *Biblioth.*

* The works of Theodoret on the Scriptures are, after those of Origen and Jerom, the most useful of all that have been written by the Church Fathers. R.

maxima of Lyons.—Junilius, an African bishop, about the year 530, wrote an *Introduction* to the knowlege of Scripture. —Rabanus Maurus, and his disciple Walafried Strabo, gave themselves the thankless trouble of collecting a cursory exposition of the Bible from all the more antient interpreters, called *Glossa ordinaria*, which was afterward improved by De Lyra. The last edition of this huge work is that of Antwerp, in 6 vols. fol. 1633 *.—Claudius Turonensis wrote several works on Scripture, of which his explication of the Epistle to the Galatians was published at Paris in 1543.—Angolemus, a Burgundian monk, wrote a commentary on the first Book of Moses: in which, it is to be remarked, he followed a Latin version very different from the present vulgate—probably the old Italic. He also wrote on the four Books of Kings, and on the Song of Solomon †. Berengærius of Tours wrote some comments on parts of Scripture, but none of them have been published.

The Dogmatic Theologians of this period were Austin of Hippo, Fulgentius of Telepté, Paschasius Radbert, and Gotteschalck; who are all well known.

The principal Polemics were P. Damian, Anselm, and Euthymius.—Moralists were John Damascene already mentioned, Salvianus, Martin of Tours, Alcuin, and Ratherius.—The Homelists and preachers of this period were few in number, and of small estimation.

In the first half of the seventh century, a most wonderful revolution, political as well as ecclesiastical, happened in the Eastern world: viz. the establishment of Mohammedism; which in a short time overran almost all the East, and a great portion of the West. The doctrines of this new religion are contained in a book called *El Koran*, or *The Koran*. It is a sort of anthology, or collection of the sayings and decrees of the Arabian prophet, reduced into its present order by Abubeker. The Mohammedans use it only in manuscript, and wonderful pains are bestowed in making correct and beautiful copies of it. It has been often published in Europe, in Arabic, and in other languages. *Marracci* gave it in Arabic and Latin, in a huge folio volume, (with a partial and often silly confutation,) at Padua, 1698.—The German translation of *Boysen* was printed at Halle, 1773—the French of *Savary* at Paris, 1782—and the English of *Sale* at London in 1734.

* It is chiefly useful as having many readings of the Latin vulgate, different from and some better than those of either the Sixtine or the Clementine edition. R.

† It is to be wished that the MS. copies of his works were collated, and a good edition given of them, particularly his Latin Text. R.

We

We have now arrived at the end of M. MEUSEL's *Fourth Period;* and his other sections must be the subject of future attention.

ART. XI. *Frédéric; i. e.* Frederic, a Novel. By J. F., Author of *La Dot de Suzette.* 12mo. 3 Vols. Paris.—London, De Boffe.

THIS little work presents us with an amusing narrative, interspersed with sprightly anecdotes, acute observations, and interesting events. The hero of the story is a Foundling; whose parents, more humane than the sentimental *Rousseau*, did not send him to an hospital and abandon him for ever, but cherished him, and provided for his happiness by an unremitting superintendance. He commences his juvenile career, however, under the tuition of a philosophical pedagogue whose system is founded on that of *Rousseau;* and poor Frederic (like Emilius) is therefore first condemned to suffer a variety of experimental caprices for the benefit of his mind, and is at last sent to an obscure mechanic to learn a handy-craft employment for the benefit of his body. The *Curé de Mareil*, the gentleman in question, is well described; and, though seemingly a fancy sketch, he is a living picture:

'The *Curé de Mareil*, without being contradictory, never agreed with any person in opinion; and, as he seldom remained many days in the same way of thinking, it might be said that in this respect he treated others as he served himself. His elocution was easy, graceful, and animated by discussion; and his mind seemed to derive a vigour from it, which abandoned him when he was given up to his own reflections. As he had the mania of reducing every thing into system; as there is no system that has not its vulnerable side; and as the weakness of his character did not permit him to maintain that which he no longer believed, nor to believe any thing long; he was opinionated without being obstinate, deducing false inferences without ceasing to reason justly, well informed without having one idea in connection with another, and always possessing the power of persuading others, without the faculty of convincing himself.'

From the whimsical school of this systematic professor, Frederic is conveyed to Paris, to be placed in some situation of employment:—but it seems as if he were destined to be persecuted by philosophers, as St. Anthony was by demons, for he is no sooner emancipated from one than he falls into the hands of another.—Mons. *de Vignoral*, in whose house he was placed as a sort of clerk, was originally a poor *gentleman;* who would have been sent to the plough, had not a great prelate treated him with an education. By means of this bounty, he made a progress in learning by which he acquired distinguished reputation: but, having paid his court to placemen without obtain-

ing any eligible situation,—nothing better being offered to him than a commission in the army, to which his personal *courage* was not adequate,—he presumed for better success on the *courage* of his *mind*, and decided on the *profession* of PHILOSOPHY.

Under this gentleman, Frederic's employment was to transcribe manuscripts,—a wearisome business for a handsome young man; and he must inevitably have died of *ennui*, if Mons. *de Vignoral* had not had a *philosophe coquette* for his wife, the principles of whose system were better adapted to the taste and disposition of a gay young Frenchman. Madame *de V.*'s philosophy consisted in obeying nature, and following her instincts in a school rather more prejudicial to the pupil's morals than either of the preceding; and from which he did not escape uncontaminated. He had, however, still more danger to encounter from his protectress, Madame *de Sponasi*, an *atheistical philosopher*, with whom he was taken to live on quitting the situation which he held under Mons. *de Vignoral*. Frederic is very properly cautioned by his friend Philip, before he enters on the task of conciliating this lady's esteem, *de ne parler jamais de la Divinité*.—Our hero at length shakes off his *philosophers*; and, after having passed through a variety of rugged and intricate paths, having met with many perplexing adventures, and having committed as many disgraceful immoralities, he reaches the harbour of virtue: where we have the pleasure of leaving him, repenting of illicit amours, and fixing vagrant affections in the bosom of chastity. Adèle, the goddess who reclaims him, is a charming creature: but the features of her character have too philosophical a complexion, and are not natural to a very young woman.—The other portraits are skilfully drawn, and we could with pleasure enlarge on many of them: but our limits are bounded, and our pens must not play truant.

Though this author introduces his readers to the vicious characters and practices of the *Crebillon* school, he exhibits them in a more chaste and delicate manner; and the denouement of Madame *de Sponasi*'s intrigue, as related by the good Philip, is a sketch which manifests considerable talents. If the style of the work be not in the first class of elegance, it is rarely so reprehensible as not to atone by its wit and sprightliness: but the writer himself acknowleges, with apparent indifference, that he has committed 'some rather *aukward* faults.'

ART. XII. *Mémoires de* MARIE FRANÇOISE DUMESNIL; *&c. i. e.* Memoirs of MARIA FRANCES DUMESNIL, in Answer to the Memoirs of *Hyppolita Clairon*; to which are added, a Letter by the celebrated *Le Kain*, and many curious Anecdotes concerning the French Theatre. 8vo. pp. 412. Paris.

WHY, then, the age of chivalry is *not* gone!—for, in spite of a revolution in the French government and manners, it appears that two theatrical princesses, the one eighty, and the other eighty-six years old, who have abdicated their thrones more than forty years, have found redoubted champions to defend their honour, and transmit their fame to all posterity!

The chief object of the present volume is to censure and confute the celebrated Mademoiselle *Clairon*, in whose Memoirs * we found much amusement, and, as we imagined, much excellent theatrical criticism:—but here, every thing is disputed, even the professional talents of that great actress; whom *Voltaire*, and all the principal French writers of the time, regarded as the chief support and ornament of their theatre. Envy and spleen, however, appear in every page of this critique; and we find nothing interesting concerning either the talents or the private life of Mademoiselle DUMESNIL. This lady was allowed to be a tragic actress of great merit in parts of rage and terror: but her rival's cast of parts was more extensive, and comprehended not only characters of dignity and grandeur, but occasionally such as were virtuous and amiable. Mademoiselle *Clairon*'s reflections on theatrical declamation and representation, which have been universally approved and admired by candid readers of judgment and good taste, have been the most severely treated by Mademoiselle DUMESNIL's biographer. "Praising all (it has been said) is praising none;" and the same remark is applicable to abuse.

In disputing all the principles advanced by Mademoiselle *Clairon*, the author is nevertheless obliged sometimes to speak of her as a great actress. The natives of France, who remember these rival queens on the stage, allow high praise, of different kinds, to both:—but the merit of DUMESNIL was most conspicuous in such parts as *Merope*, *Athalia*, *Clytemnestra*, and *Semiramis*. Of the peculiar qualifications of the favourite actors and actresses of France, however, and of the shades of excellence in their competitors, those who have only tradition for their guide can receive little pleasure, and little information, from the praise or censure bestowed by this author. Both these tragic heroines have been loudly complimented by *Voltaire*: but his cajoleries of actresses, to whose charms and talents he ascribed the success of his pieces, are not to be taken literally; nor does

* See vols. xxvii, xxviii. and xxxiii. N. S.

a parallel of two great actresses, or artists, drawn either by a *red-hot* friend or foe, deserve much attention and reliance.

The author of these Memoirs, as they are called, goes over the same ground with the *Clairon*, in analyzing the principal female characters in French tragedies; and we may be sure, as confutation and degradation are his objects, that the theatrical critic, whether *Clairon* or a friend who drew up her memoirs, is always in the wrong. There seems, however, to be some foundation for the charge of haughtiness which this tragic queen is said to have acquired by the frequent wear of the diadem; and we can easily conceive that, by fancying herself a princess at home as well as on the stage, she must have provoked laughter. There is certainly some justice, also, in the ridicule thrown on this *Octagenaise*, for wishing to pass to posterity as a vestal; and for boasting that, "notwithstanding the sensibility of her soul, her free-agency, and the examples before her eyes; though she committed many faults, had a heart naturally tender, and though love is a *natural want*; yet she had gratified that want in a way at which she had no occasion to blush; and she defies her greatest enemies to say that she had ever seduced a husband, or the lover of another woman; that she had sold her favours, or had been the mother of illegitimate children."—Respecting these pretensions, her censurer says: 'If you had been well-advised, you would have confined your reflections to your professional art, of which you were so well qualified to speak, and would have let your moral virtues rest in peace; and not have awakened reminiscence, and called new attention to the licentiousness of your private life: it is the first time that we have heard a female boast of the merit of sterility, in spite of her *honest* endeavours to be useful to the state.'

Like other old people, but never perhaps with more justice, Mademoiselle *Clairon* censures the present customs, manners, and licentiousness of the times, and the declension of the theatrical and dramatic arts in the French capital: these, however, the panegyrist of Mademoiselle Dumesnil defends; and he gives a list of the present favourite actors and actresses at Paris, both serious and comic. Respecting music, he writes with less national prejudice than most of his countrymen;—a subject on which the *Clairon* is nothing less than enthusiastic. Indeed, he seems to respect French music no more than *Rousseau*; and he speaks of *Pergolesi* as if he were not insensible to the grace of his melody, and the purity of his harmony, though so different from those of *Lulli* and *Rameau*.—On the whole, however, this book is less amusing, less ably written, and less delicate, than the Memoirs of *Citizen Clairon*, as she is constantly called by the present author.

Art.

ART XIII. *La Banque d'Hambourg rendue facile, &c. i. e.* The Bank of Hamburgh rendered easy to foreign Merchants; with interesting Inquiries respecting its Origin, the Changes which it has undergone at different Times, and its present Organization. Extracted from the Works of J. G. BÜSCH, Professor of Mathematics and Commerce. 8vo. pp. 125. Hamburgh, 1800. Imported by De Boffe, London. Price 3s. sewed.

WE see nothing in the principles on which the Bank of Hamburgh is constructed, nor in its mode of managing its concerns, that can interest general readers: but those who carry on traffic with this place, and who now constitute a very numerous class, will profit from a careful perusal of the present work. This Bank, we learn, was established in 1619. Its founder's name was *Beckman*, who became afterward a senator, and rose at length to be the Burgomaster of the city. It was constructed on the plan of the Italian Banks, and that of Amsterdam. Its object was not merely to facilitate the dealings of commercial men, but to ensure to the imperial *écu* its primitive value. The plans adopted by the directors in order to have their transactions regulated by measures of abstract value; the difficulties which they had to encounter in the attempt; and the steps pursued before they finally attained its object; are here minutely, and we doubt not faithfully, stated.

According to this author, the civil constitution of Hamburgh is better adapted than any other to encourage commerce. The cities of Hamburgh, Lubec, and Bremen, are all which remain of the antient Hanseatic confederacy, once so celebrated and powerful: the rest have long bowed to a foreign yoke, and preserve nought of their former splendour, except the ruins of palaces, and walls in part tumbled down. Time, which destroys social institutions, seems to have respected these three cities; whose secure and frequented ports have long been the channels of the industry of the interior of Germany, and, in a manner, of that of all other commercial states. Alas! that this is not now the fact!

ART. XIV. OLAI SWARTZ, *Med. Doct.* &c. &c. &c. *Dispositio systematica Muscorum frondosorum Suecia, adjectis Descriptionibus et Iconibus novarum Specierum.* 12mo. pp. 112. *Erlangæ, apud Jo. Jac. Palm.* 1799.

IT was our intention, as well as our wish, to have laid before the reader an account of the present work at the same time with our notice of Dr. *Acharius*'s History of the Swedish Lichens, in our last Appendix; the similarity between the two

publications being so far considerable, that both proceed from the pens of authors eminently qualified for the task, that both are composed in a country better calculated for such undertakings than any other in Europe, and that both have for their object the more accurate determination of vegetable families hitherto extremely neglected, or, at most, very imperfectly treated. *Dillenius* may be considered as the first of modern botanists, who attempted to distinguish and reduce to order the various species of Mosses; and there is little doubt that his inestimable work, as well on account of the accuracy of its descriptions as of the excellence of its plates, will always maintain the high place which universal consent has assigned to it among similar compositions: but his divisions, though generally followed by *Linné* and all his cotemporaries, were found by every one, who made any progress in the investigation of these plants, to be so extremely faulty, that our advances would probably have been comparatively trifling, had not the celebrated *Hedwig* been fortunate enough to detect a more ready as well as more decisive mark of generic distinction, and to remove the veil hitherto spred over their real fructification. On the many discoveries made by that able investigator, it is not now our inclination, nor is this a proper place, to enlarge: but, as continental naturalists have not been sparing in the blame which they have bestowed on their brethren in this country, for so rigidly adhering to the old system; and as no British author has hitherto given a full account of the Hedwigian arrangement, as amended by Dr. *Schreber* in his edition of the *Genera Plantarum*, which, with one single alteration, has been adopted by Dr. SWARTZ; we shall extract the '*Tabula Generum*' from the work before us:—only observing that, in our humble opinion, it would be greatly simplified by the conjunction of *Encalypta*, *Grimmia*, *Weissia*, and *Pterogonium*, as well as of *Didymodon* and *Dicranum*.

'*Capsulæ sunt*

I. Ore nullo——*Phascum. L.*

II. Ore nudo, ciliis nullis instructo.

1. *floribus masculis* clavatis—
Sphagnum. L.

2. *floribus masculis* discoideis *in distinctâ vel* gemmaceis *in eâdem plantâ*—
Gymnostomum. H.
Hedwigia. H.

III. Ore aucto Peristomio

A simplici

a dentato, dentibus

& indivisis

1—4. *Tetraphis. H.*

2—8. *parium*

2—8. *parium capsulâ insidente* apophysi *inflatæ*—*Splachnum. L.*
3—16. angustis *erectis*; *masculis gemmaceis in eâdem plantâ*—
Encalypta. Schreb.
(*Leersia. H.*)
4—16. latiusculis *reflexis*; *masc. capit. axillaribus*— *Grimmia. H.*
5—16. angustis *conniventibus*; *masc. capit. terminalibus*— *Weissia. H.*
6—16. *erectis*; *masc. et fem. axillaribus in div. pl.* *Pterogonium.*
(*Pterigynandrum. H.*)
7—32. geminatis *erectis*; *masc. axill. vel term.* *Didymodon.*
Swartzia. H.

β bifidis
1. *longis filiformibus erectis*; *masc. gemm. axill.* *Trichostomum. H.*
2. *brevioribus latiusculis semi-inflexis*; *masc. gemm. in eâd. vel capit. in div. pl.* *Dicranum. H.*
Fissidens. H.

b. ciliato, *ciliis supra orificium spiraliter convolutis*: *masc. gemmac. vel. capit.* *Tortula. H.*
Barbula. H.

B. duplici
a. exteriori dentibus 16, *interiori pariter* dentibus 16.
1. *exterioribus latis reflexis, interioribus filiformibus s. o.*
Orthotrichum. H.
2. *exterioribus brevibus obtusis, interioribus longioribus distinctis s. reticulato-connexis.*
Meesia. H.
3. *exterioribus tortis apice cohærentibus, interioribus planis prostratis.* *Funaria. Schreb.*
(*Koelreutera. H.*)

b. exteriori dentibus 16; *interiori* ciliis *brevibus erectis.*
1. *basi liberis.* *Neckera. H.*
2. *basi connatis*
a. conformibus. *Leskea. H.*
b. difformibus
α) *masc. gemmif. axillar.*
Hypnum. L.
β) *masc. discoid. vel capit.*
Bryum. L. H.
Mnium. L. H.
Webera. H.

c. exteriori dentibus 16, *interiori* reticulo *conico*—
Fontinalis. L.

d. exteriori dentibus, *interiori* membranâ; —
1. *dentibus* 16 *latiusculis longis*; *membranâ divisâ in* 16 *lacinias æquales*— *Pohlia. H.*

2. *dentibus* 16 *cuneiformibus, membranâ cuneiformi plicatâ— Bartramia. H.*
3. *dentibus* 16 *truncatis; membranâ plicatâ— Buxbaumia. L.*
4. *dentibus* 32 *brevibus inflexis; membranâ indivisâ, dentium apicibus adhærente— Polytrichum. L.*

The length of this synoptic table, compared with the size of the work, obliges us to confine ourselves to a very cursory view of the rest of its contents. In the time of *Linné*, no more than 113 species of mosses were included in the *Flora Suecica*; the whole of which, with the great addition of 90 more recently discovered, are here described in a short but extremely satisfactory manner. A few trivial names are very judiciously changed, on account of the confusion occasioned by them; and this little volume receives considerable interest from some important decisions relative to several of the species established by *Linné*, or Mr. Dickson; of which we have particularly noticed the following.—*Bryum reticulatum* of Dickson, a native of the Swedish Alps, is the same with *Hedwig*'s *Splachnum frælichianum*, and here named *Splachnum reticulatum*. *Mnium cirrhatum*, *Linn.*, so little known by the generality of authors, is referred to the genus *Encalypta*.—*Fontinalis minor* is added as a synonym to *Hedwig*'s *Trichostomum fontinalioides*; and *Bryum dealbatum*, Dicks. is made a *Meesia*.—The execution and accuracy of the plates render them most truly valuable; and our readers, who have made this branch of botany their study, will readily allow that it is scarcely in our power to pay them a higher compliment than by saying that, in point of neatness, they are even superior to those of *Hedwig*. They contain the following species; of which by far the greater part are new, and of which Dr. SWARTZ has also given very copious specific descriptions:—*Grimmia alpicola; Didymodon cernuum; Dicranum viridulum, bryoides, Schreberi, rigidulum, et polysetum; Orthotricum obtusifolium et pumilum; Bryum pallens et longicollum; Meesia dealbata; Pohlia inclinata; Hypnum alpestre et revolvens; Polytrichum longisetum, arcticum, septentrionale, et pumilum.*

ART. XV. *Du Commerce Maritime*, &c. *i. e.* On Maritime Commerce; its Influence on the Opulence and Power of States, demonstrated from the History of antient and modern Nations: the present Situation of the European Powers considered in their Relation to France and England; &c. By XAVIER AUDOUIN. 8vo. 2 Vols. Paris. 1801.

THE first volume of this work contains a cursory account of maritime commerce, from the earliest ages to the foundation of the French monarchy; and of that of France from this period

to

to the present time. Well drawn pictures (*à la Françoise*) of the leading naval heroes, and spirited narratives of the battles in which they have engaged, enliven the latter part of this history: but the English reader will exult in the evident scantiness of this writer's materials, compared with the abundant store from which a British naval historian would have to draw; while he will be disgusted at the gasconade of many of these relations, at their want of particulars and documents to support them, and at the gross falsehoods which he will detect in some of the statements of recent events. We could ourselves point out several which we know to be deceptive in material circumstances.

It is to be remembered that one of the posts, with which the great *Richelieu* invested himself, was that of Admiral. His services in this respect are here well stated, and his character on the whole is justly conceived, and happily sketched.—Among the portraits which chiefly attract notice is that of *Cassard*, who lived in the time of Louis XIV., and was a man of eminent merit, though little known to history. This brave captain, the present writer tells us, after having remitted to the public treasury more than ten millions, the produce of Dutch and Portuguese spoils, was forced to apply to his family for subsistence. The drones of the court, astonished at the caresses bestowed on him by *Duguay Trouin*, asked the latter who he was. *This man*, replied *Duguay*, *is not known here: but he is dreaded by the English, Dutch, and Portuguese. He has ravaged their possessions in Africa and America. With one ship, he has done greater things than others are able to effect with whole squadrons.*—*Cassard*, we are told, was of a very irritable temper. Wearied out by the delays to which he was subjected by the minister *Fleury*, he became so violent in his remonstrances, and offended the Cardinal so highly, that he was shut up in the dungeon of Ham, and was suffered to die of grief and despair.

The following recital, concerning the well-known *Duguay Trouin*, proves that men should not suffer themselves to be easily diverted from their purposes:

'He was born at St. Maloes. In peace he was a merchant, and in war he commanded a privateer. *Duguay* was at first destined for the church, but quitted a profession which did not suit him; and, in 1689, he went as a volunteer on board an armed vessel which his family had fitted out. The commencement of his naval career would have discouraged a man less firm than himself; he continued for a long time subject to the sea-sickness; and shipwreck and battles attended him in his outset. While boarding an enemy's vessel, he saw the boatswain fall into the sea, and crushed between the two ships: striving himself, at the same time, to be the first who should tread the hostile deck, but unaccustomed to the effects of the shock experienced on such occasions,

occasions, he also was precipitated into the deep: some of the sailors observed him, put out their boat, saved him, and brought him back to the ship; stunned and half drowned as he was, he fought so as to excite the notice of the whole crew. His family, on hearing this account, gave him the command of a vessel, and he had not made many cruizes before the government promoted him to be captain of a frigate.'—

The author observes, respecting the law of the maximum:

'This law, though wholly revolutionary, had nearly overturned the revolution; it annihilated commerce. While it was in force, the administrators of the hospitals of Paris waited on one of the principal magistrates of the day. They told him that, in consequence of the impossibility of procuring corn at the fixed maximum, they should be obliged to turn out of the hospitals the poor and the sick, among whom they had already ceased to make distributions. "*Think you,* (asked the magistrate,) *that it is possible to get corn by paying more than the maximum?*"—"*Yes, Citizen, but on the pain of death!*"—"*Alas! death,* (replied the magistrate,) *do you fear it when you can save the lives of so many miserable beings?*" After an instant's reflection, he added, "*You are right; you are four; you shall not expose yourselves, it is better that one should; I will give you an order to buy it on my personal responsibility.*"

Thus even the punishment of death could not enforce the observance of the law of maximum in France, under a government allowed to be the strongest that the world ever saw, namely that of *Robespierre.* Let the proposers of a similar law here well consider this!

The object of the Second Volume of this work is to shew how the trident of the seas, and the advantages of commerce, may be wrested from the hands of Great Britain, and placed in those of France. The latter country is said to be intitled to this pre-eminence, because she is better adapted for it by her situation, and the extent of her territory; and because, instead of abusing it, she would render it subservient to the welfare of other nations. Each state is addressed separately on this head. To some, bribes are offered; and others are reminded of kindnesses rendered to them by France, and of injuries which they are asserted to have received from Great Britain.

Hamburgh, the author says, favours the English commerce, and gave up Napper Tandy. On these accounts, and for the benefit of free trade, Prussia is invited to take possession of that city. With a view to the general good, the same Prussia is also requested to seize Hanover, because it is absurd that George III. should be at once a German and an Englishman. The glory, which the King of Prussia would acquire from the restoration of his part of Poland, is also very delicately suggested to him.—We believe that this monarch will be satisfied with promoting

promoting the good of Europe, by adopting only the former part of this advice.

The Swiss are cautioned to beware of Austria; and they are reminded of the injuries which they have suffered from the son of Rodolph of Hapsburg: but nothing is said of the partiality shewn to them by the father. The Dutch are put upon their guard against *us*, because we mean to be avenged for the horrors committed by them at Amboyna! Denmark is set against us, by being told that we mean nothing less than to seize the whole kingdom and its dependencies. Sweden is thus addressed:—'If Albion, like another Troy, must perish by the united attacks of the new Greeks, your redoubted valour will secure to you the honorable post which it becomes you to occupy. Call to mind Charles XII., and the battle of Narva.'

The reader will observe that, when this author wrote, Paul had not then wholly forsaken the coalition. That monarch is asked, how he could answer to the shade of his ancestor Peter the Great, for his conduct towards France; and the writer farther says to him: 'The Bosphorus expected thy ships, and the antient Byzantium awaited thee as another Constantine, to establish the empire of the East.'—The Turk is told that France had no other means of attacking the British commerce in India, than through Egypt; that she wished to punish the Beys, whose insults were intolerable, and who were ever rebelling against the Sultan; and that it was to be regretted that his sublime highness suffered himself to be prejudiced against France by English arts. Selim is addressed as a prince possessing elevation of soul; and he is desired to rouse himself into becoming exertions.

The soil of Britain is here said to be barren, and the air thick, humid, and unwholesome. Its inhabitants hate strangers, and are still what they were in the days of Horace, *hospitibus feri*. France has experienced scarcely a calamity which is not to be laid at the door of Britain; and the victories of the latter cover her with disgrace, because she buys them with her gold; while glory attends the great republic even in her very defeats.

Other authors, and even the present, talk much of the philosophy, the literature, the polished manners, and the philanthropy, which the *Great Nation* cultivates. How happens it, then, that its writers wholly disregard fairness, truth, and candour; and that they are disgraced by nationality, spleen, and rancour? Seldom have we perused volumes more replete with calumnies, misrepresentations, and falsehoods, than those which are before us. We are convinced, however, that till

men

men lose every feeling of impartiality and common sense, fabrications like the present will utterly fail of their object, and recoil on their authors and their abettors. Jo.

ART. XVI. *Nouveaux Contes Moraux*, &c. *i. e.* New Moral Tales. By MARMONTEL. 8vo. 4 Vols. Paris. 1801. Imported by De Boffe, London, Price 18s. sewed.

RECOLLECTING the pleasure which we formerly received from the inventive genius and sprightly talents of the deceased author of these volumes, we took them up with an avidity and a confidence which precluded all idea of disappointment. If, said we to ourselves, these tales be genuine, (of which, we are told in the preface, the widow of MARMONTEL has given the public an assurance,) we shall be much entertained: for, though the vigor of his mind may be in some degree abated, and the brilliancy of his setting may not altogether equal that of his meridian sun, yet MARMONTEL must be MARMONTEL; and this new collection of Moral Tales must, by their prominent features, evince their affinity to those of which we gave an account in an early volume of our Review. (See M. R. vol. xxx. p. 59.) This consanguinity is proved indeed by indisputable marks; and, being the production of his graver years, these tales are more moral than those which were before published. If, also, they have lost some of the exuberance which distinguished the former, our opinion of them will shew that the merit of these is not lessened on that account.—The editor says that they will be found to possess equal merit with those tales which have given celebrity to the name of MARMONTEL;—that they display, in captivating language, invention, interest, ease, and elegance; that the moral which they inculcate is always amiable and pure; and in short that it has been the principal object of the author, to form the mind and taste of the rising generation, and to develop those germs of virtuous sentiments which nature has implanted in the human heart.—A publication of such a tendency, we can have no reluctance in recommending to the British public.

The introductory tale is intitled *the Evening Meeting;* and it describes a society of intimate friends, who, during the commotions of Paris, assembled at the country-house of a Madame *de Verval.* As this lady was a great lover of stories, and possessed the talent of reciting them in the most natural and agreeable manner, she proposed that, for amusement, each of the party should in turn form and recount a tale, including the most interesting events of their life, without invading the sacred recesses of confidence. This proposition being accepted by the whole party, each narrates a personal memoir; and the general conclusion from the whole is that the parts of

our lives, which have contributed most to our happiness, are those which have originated in virtuous sentiments, or have been occupied in acts of benevolence.

The second tale is called *the Tripod of Helen;* and its object seems to be to ridicule the pride of philosophy, and to shew the limits of science. *Marmontel* might have taken these lines of Pope for his motto:

> " In parts superior what advantage lies?
> Say, for thou canst, what is it to be wise?
> 'Tis but to know how little can be known,
> To see all others' faults and feel our own."

This doctrine is illustrated with great vivacity of imagination, and excellent satire; and here we recognize the hand of MARMONTEL himself. The scene is laid in remote antiquity. He supposes that Helen and Menelaus, being reconciled after the destruction of Troy, were returning to Lacedæmon, when they were assailed by a violent tempest as they were passing through the Cyclades, and were in imminent danger of being wrecked on the island of Cos. At this instant, Helen invoked the inconstant God of the ocean to protect a female whose disposition was so similar to his own; and, in order to give effect to her prayer, she presented him with a Golden Tripod, which had been saved from the pillage of Troy. On throwing this offering into the sea, the storm subsided, and the danger disappeared.—During six hundred years, this tripod lay at the bottom of the ocean: but at last it was again brought to light by some fishermen. After some contention about the property, between the neighbouring islands, it was wisely agreed to refer the matter to the decision of the Delphic Oracle; who settled the dispute by ordering the tripod to be presented to *the Wisest of the Wise.* Where, however, were they to find this distinguished personage? They were puzzled to ascertain to which of the seven wise men, who flourished in Greece at that period, this title belonged: but, apprehending that this was a question which the philosophers themselves could easily determine, they appoint deputies to wait on them respectively; who commence with an application to *Thales,* the Milesian, their neighbour.

This philosopher, however, fairly confesses that all his knowlege has only served to convince him *how little he knows;* and that he continues his researches only with the view of encouraging his disciples, and in the hope that time, in his wonder-working progress, may lift up some corner of the immense veil of nature. He therefore advises them to offer the tripod to *Solon,* who pursues the straight path to usefulness in the study of man, and whose object is to render him better and happier.—In consequence, the deputies next apply to the Athenian legislator, but with no better success. *Solon* refers

fers them to *Bias*, *Bias* to *Chilo* the Spartan, &c. and thus the tripod is bandied about from sage to sage; each of whom, acknowleging his own insufficiency and weakness, rejects the epithet of *the Wisest of the Wise.* In this conduct, perhaps, they are represented as much wiser than they really were; for here it appears that they *knew themselves*, which is one of the most difficult attainments. The seven wise men of Greece, each rejecting for himself the high compliment of *the Wisest of the Wise*, agree to give their several definitions of wisdom; and to award the tripod to him who should unite its characters in the highest degree. One defines it to consist in an *unalterable tranquillity of mind, under all the diversities of fortune;* another, in *a profound self knowlege, applied in rendering ourselves good and happy;* a third, *in the moderation of our desires;* the fourth, in the *power of regulating the present, and preparing for the future, by the experience of the past;* another, *in a strength of mind which is capable of resisting the passions;* and the sixth, *in the absolute empire of reason over the will.*—Scarcely are these definitions of wisdom given, when *Bias* concludes by deciding that these attributes can never unite in any individual mortal, and that they can belong only to a God. Hence, it is decreed that the Golden Tripod should be carried to the temple at Delphos, and there consecrated to Apollo.

Having but lately received these volumes, and having now approached to the close of our present Appendix, we cannot enter into an analysis of the other tales which they contain: but we shall subjoin the titles of them, in order to give our readers some idea of their nature and subjects. III. *The Lesson of Misfortune.* IV. *The School of Friendship:* in which we have a tutor resembling Sir Charles Grandison, and a pupil not unlike Emily Jervis, innocently in love with him. V. *The Generous Breton.* VI. *The Error of a good Father.* This tale was related by *Cideville* to *Voltaire* when he was ill:—the descriptions in it are beautifully pathetic. VII. *The Casket.* VIII. *The Self-Rivals.* IX. *The Village Breakfasts.* X. *The Watermen of Besons.* XI. *It must be so.* XII. *The Hermits of Murcia.* XIII. *Palemon*, an Arcadian Pastoral, from two pictures by *Poussin.* XIV. *Fire-side-recollection.* XV. *The Mountain of the two Lovers.*

Some of these tales were printed in the *Mercure* in the years 1789, 90, 91, and 92. They abound with genuine satire and wit, with pathetic sentiment and sound sense.

Prefixed to the 1st vol. is a portrait of the author; under which is a memorandum that JEAN-FRANCOIS MARMONTEL was born on the 11th of July 1723, and died at Abbeville, Dec. 29, 1799.

Dr & Mrs Moy